

"See a Sermon"

Teacher of the Year credits faith in Christ

BRAINERD, Minn. (EP) — Teacher Guy Doud, winner of the most prestigious award in teaching, doesn't attribute his success to his education, background, or personal qualities. "If there is any credit to be given for the success that I've enjoyed as a teacher, it has to go to Jesus Christ," said Doud, who was recently named National Teacher of the Year by the National Education Association. "If it weren't for him I would not have the same philosophy and attitudes that I have."

Doud, who serves as an elder in his church, doesn't limit his religious life to church activities. "My Christian commitment directly affects the way I teach," he explains. "My goal is to be as good a Christian at home and in school as I am in church on Sunday morning."

"If it weren't for him I would not have the same philosophy."

While some limitations are placed on religious expression in public school settings, Doud doesn't feel hampered in his Christian witness. "There's no limit to how you can live or show your Christian love. There's a limit in what you can say in terms of proselytizing. You can't start preaching to kids, quoting the Bible at them. But I would rather see a sermon than hear one any time."

Doud knows the impact a teacher with Christian convictions can make in a school; as a high school student, he became a Christian through the influence of a language instructor. "He'd been a missionary in New Guinea," Doud recalls. "There was something so alive and real in his life, and I knew he had something special. Whatever it was that he had, I wanted. His compassion... I believe the only true source of love is Jesus. And my teacher lived his Christian convictions in the way he treated his students and ran his classroom."

Compassion is a quality that characterizes Doud's teaching career. Students feel free to approach him with problems, including potential

suicides, sexual abuse, teenage abortions. Last year a Brainerd student committed suicide, and kids from other classes came to see Doud, just to talk about life.

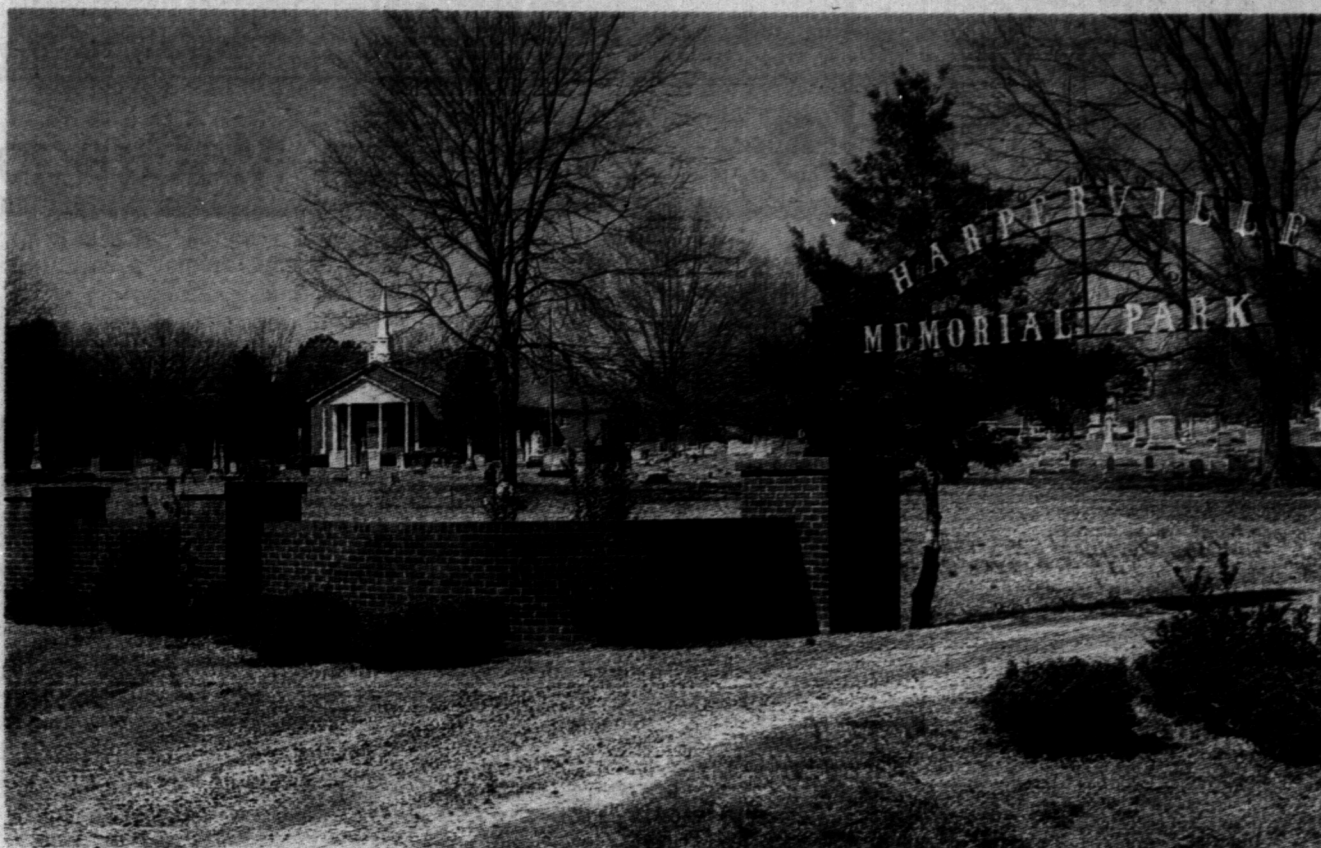
"I see kids with lots of problems," says Doud. "I don't think it's ever been harder for a kid to grow up than it is today. When I see kids exhibiting obnoxious qualities, I realize that they're crying for help. One of my favorite verses is 'Whatever you do unto the least of these my brethren you do unto me.'"

Why are today's children having a harder time growing up than those of past generations? "I think that parents have given up the responsibility of raising their children; they've turned more and more of that responsibility over to the schools. If they haven't turned them over to schools they've turned them over to day care centers. Parents are taking less of a responsibility for raising their children," explains Doud, who has two children of their own.

"This comes at a time when the world is becoming increasingly selfish. It's the yuppie generation. Many parents help promote the belief that what's really important is having a beautiful home, a two-car garage, two new cars in that garage, a speed boat, a camper... and yet the divorce rate continues to climb, alcoholism continues to rise, and kids are confused as to what is essential. It's led us to be a very selfish society. It's become more acceptable to lie and cheat and steal. Traditional sexual values have been thrown out the window."

Often schools are blamed for this moral decline, but Doud says the problem and its solution lie in the home. "We need parents to be leaders in their children's lives. It has to start at home." You can't just condemn the school. It has to start at home.

As a symbol of excellence in education, Doud has appeared on television's "Good Morning America," and has visited President Reagan at the White House. Doud, 32, received a clear crystal apple from the President.



Harpersville Baptist Church

The buildings of Harpersville Baptist Church, located in Harpersville, are pictured in the framework of the cemetery that joins the church grounds. Dan Thompson is pastor of the church, which was constituted in 1870. This is another in a

series of four-color pictures of Mississippi Baptist church buildings that will be running from time to time on the front page of the **Baptist Record**. (Photo by Don McGregor)

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, May 29, 1986

Published Since 1877

Persecuted Russian Christian marries Baptist in Siberia

SIBERIA, U.S.S.R. (EP) — Former prisoner Galina Vilchinskaya, a Soviet Christian who has been imprisoned for sharing her faith, has married Ivan Shapoval, a young Baptist, and moved to Novokuznetsk, his hometown in central Siberia. A police official characterized the October wedding as "moving to Siberia to conduct missionary work," and extended Vilchinskaya's probation another six months.

Vilchinskaya was 21 when she was arrested the first time in 1979; she and two others were picked up for con-

ducting a Bible camp for Baptist children. According to Georgi Vins of the International Representation for the Council of Evangelical Baptist Churches of the Soviet Union, Inc., Vilchinskaya was subjected to abuse and malnutrition in a labor camp for criminals. She emerged three years later, emaciated and missing nine teeth.

Vilchinskaya was arrested again just ten weeks later; she was charged with refusing to collaborate with the KGB (Soviet secret police), and shipped off to Siberia.

When she returned to her parents in November of 1984, after serving her second term, Christians gathered for a welcome-home party. The result: Vilchinskaya received a year of probation, an 8 p.m. curfew, and a 50 ruble fine.

KGB plainclothesmen were present at her Oct. 20 wedding, but did not disrupt it.

Vins says, "It is clear the authorities are disturbed by the powerful witness of the simple life of a young girl who refuses to betray her Savior."



"Stop and let me tell you what the Lord has done for me," is the song the children are acting out at a mission VBS in the Benndale Community.

"Stop and let me tell you . . ."

By Tim Nicholas

Mary Hatcher of Lucedale put her former job as county school nurse together with that of associational mission Vacation Bible School director for a ministry that is gathering steam each summer.

In 1980, she began in her home a VBS for "Special children" — handicapped and mentally retarded. And for the past two years, it has been held at her home church, First, Lucedale, with Shady Grove and Rocky Creek cosponsoring.

And in 1984, she began a one day

community where she served as school nurse. Last year's version was a five day project that drew 49 children in a joint project between Shady Grove and First, Lucedale. The project was held at Sweet Pilgrim Baptist Church in Benndale.

The Bible club was part of an associational Link-Up program where a larger church links up with a smaller church. Last year's Link-up included workers from two local churches, use of a church bus, a church van, drivers, a church

building in the black community, coordination by one of their members who is a retired teacher and school bus driver, two women from a church in Ocean Springs (Emmanuel), and a local park facility for a fun day.

Names of children making professions of faith were given to the local churches for followup.

"If people would just look at where they are," says Mrs. Hatcher, "and they see the possibilities, the Lord will open up the resources."

SOUTHERN BAPTIST HISTORICAL COMMISSION, SBC
Nashville, Tennessee

Editorials . . . by Don McGregor

Time to pay attention

Lee Roberts is a mortgage banker in Marietta, Ga. He is also the chairman of this year's committee to nominate members for the boards of Southern Baptist agencies and institutions. He attended his first Southern Baptist Convention last year in Dallas.

It makes no difference in the final analysis that he had attended only one convention before becoming chairman of such an important and powerful committee. It was the make up of this committee, by the way, that was challenged last year in Dallas, and the challenge was ruled out of order. This led to the suit by Bob Crowder of Birmingham and others.

Anyway, the fact that Roberts had not attended a convention before last year does not affect his right to serve as chairman of the committee. And the fact of such little previous involvement should not particularly affect his ability to serve in such an office.

When the chairman of the committee on board nominations, however, begins to talk about "false doctrines and destructive heresies" being taught at Southern Baptist seminaries and saying that these factors comprise spiritual "slop," then it is time to begin to pay attention. After all, he is the chairman of the body that is to nominate the people who will be controlling the policies and practices at the seminaries.

If Roberts is, indeed, correct in his

assessment, then something needs to be done. All would agree with that.

But what?

Roberts didn't name the guilty parties, so where are we to begin? Are we to assume that such a condition is a pretty general thing at the seminaries; or, if he is right, is it to be found only in isolated instances? It would seem that if we are to place credence in his assessment, we would need to know who he was talking about.

Roberts made his remarks at a meeting of about 60 pastors at a luncheon hosted by Park Avenue Church in Nashville. It was reported by Baptist Press. He said he was not speaking as chairman of the committee on board nominations but for himself. When the chairman of the committee on board nominations, however, makes remarks in public about the work that will be affected by the nominations that his committee will make, it is difficult to separate the man from the position.

The overarching question, however, is how does Roberts know about these "false doctrines and destructive heresies"? He has not been a seminary student, and the likelihood is that he has not spent enough time in a seminary classroom to have found out this information for himself.

Who told him what? Why was it told to the chairman of the committee on

board nominations?

The story has not been in the Baptist Record previously. We didn't run it because we just don't print everything that everyone says. But when the chairman of the committee on board nominations says that what is being taught in the seminaries is "slop," we feel that readers need to know about it.

Additionally, the story points out that Judge Paul Pressler of Houston, Texas, said that the Peace Committee has come to the conclusion that there are "people in schools whom we are paying to teach our young people that the Bible contains errors." That, however, is not what the Peace Committee reported to be its findings. It reported that there is diversity in the denomination. The report said, "The Peace Committee is working earnestly to find ways to build bridges between those holding divergent views so that we may all legitimately coexist and work together in harmony to accomplish our mission."

This is in no wise an effort to pick apart any statements by anyone. Early in the effort to point out that liberalism existed in the seminaries (in the 1960's), the more conservative group used statements by professors that had been published to call attention to their theological drifts. And this same Baptist Press story

Haywood N. Stubble

"AND SO, MISTER PRESIDENT, BEING UNABLE TO FULFILL THE DUTIES OF CONVENTION VICE-PRESIDENT, I ASK THAT MY NAME BE REMOVED — AFTER ALL, A NOMINEE SHOULD BE ABLE TO SEE OVER THE PODIUM!"



"AND I'D LIKE TO THROW MY SUPPORT TO THE NOMINEE WHO WANTS THE JOB LEAST!"



that has been quoted earlier in this piece says that Paige Patterson, president of Criswell Center for Biblical Studies in Dallas and managing editor of the Criswell Study Bible, has forecast downfall for persons and institutions which do not accept the more conservatives' position that the Bible is literally true. "Folks, it (the Bible) is either true or it's not," the story quotes Patterson as saying. "There's nothing but destruction, decay, and disaster in any other way."

And yet, there is a footnote in the Criswell Study Bible following the end of Mark's gospel which notes that there is dispute about the ending of the book. The note points out that some critics believe that the book ends with verse 8 and that the last 12 verses were added by an editor. The writer of the note expresses the belief that verse 8 is not the end and that the original ending has been lost. That is all very well, but, how does it square with the statement in the Baptist Press story that the Bible "is either true or it's not"?

In commenting on Exodus 7:17 to 25, the footnote in the Criswell Study Bible says that the translators were accurate in using the word, blood, but points out that verse 24 indicates that drinking water could be obtained by digging for it around the banks of the river. This suggests, the footnote adds, the "blood" could be filtered out of the river source by the sandy soil. It notes that this is not possible with blood and further points out that what looked to be blood might have been a change in the color of the water.

Again this is not to argue the point; but the Bible says that the river was turned to blood, not that the water was colored red. It all leaves one wondering just how much difference there is between the fundamental-conservatives and the moderate-conservatives. Probably many moderates would feel that the above position is too liberal for them.

Who knows? And the fact of the matter is that 99 percent of Southern Baptists don't care, but they do wish the war would be over in a hurry.

Guest opinion . . .

Confession: Essential healing agent

By Fred G. Womack

At last there appears to be on the SBC horizon a cloud of hope "the size of a man's hand" which, with favorable conditions, could lead to the quenching of our seven-year drought of controversy. To what extent the small cloud may eventually develop, of course, depends, as does rain itself, on a "lowering of the temperature" and "prevailing winds." Though it is too early to tell about prevailing winds, a lowering of the temperature and its accompaniment of decreasing pressure has already been entered on meteorological charts just north of us.

I.

The principle antecedent occasioning the cloud of hope of which I speak is the act of Biblical confession. To my understanding, confession is an essential factor to personal and interpersonal healing. "Confess your sins one to another . . . that you may be healed" (James 5:16). Interestingly, God has apparently begun his healing process in the lives of two well-known individuals who have, historically,

distinguished themselves from opposing SBC platforms. They, in whom God is establishing this welcomed precedent, are Dr. C. R. Daley and Dr. Clark Pinckney.

Dr. C. R. Daley, former editor of the Western Recorder, went public in 1984, confessing what most knew before hand; but the confession itself was a mark of greatness and also of hope. Dr. Daley acknowledged that a long-standing "established elite," made up of moderates, had manipulated convention politics for years. Moreover, the Kentucky editor declared that he himself had at times played an active role in this procedure. He further noted that he had been aware of how the moderate monopoly was disenchanting the conservatives who desired a share in the policy-making and the glory. As many of us recall, eventually the disenchanted aligned themselves with inerrantists who were crusading to quell emerging liberalism. This inerrantist-conservative alliance made a dramatic point of their dissatisfaction

with the old guard of the convention and young aspiring moderates in 1979.

Now, surprisingly, Dr. Clark Pinckney, former professor at NOBTS and one of the protagonists of the inerrancy movement begun in the mid-sixties, has attested in his new book, *The Scripture Principle*, that he can no longer in good conscience espouse the classical inerrancy creed. Dr. Pinckney avowed that he over-reacted against the emerging "liberal element" in the SBC and admits he is sorrowful for what damage he may have caused in his young-and-less-wise years. In addition, he remarks that he believes no honest student of God's written Word can maintain the classical inerrancy position. For the laymen who have not attended a seminary, classical inerrancy is really no different from the assumption held a few decades ago pertaining to the King James version of the Bible. Though the King James version was published in 1611, some preachers and laymen unwittingly assumed the English words of the translation were

the exact terms of Peter and Paul who spoke no English. Suppose a creedal statement pertaining to the exclusive use of the King James version had been passed back then, requiring all SBC collegiate and seminary professors' affirming signature. Where would that put us today?

II.

God is holding us before us emulative examples. Two prominent personalities, formerly holding opposing philosophies, are confessing their errors and demonstrating their common bond with First Century Christianity. Is it not time for all of us to do likewise?

I, personally, confess that "I am debtor" both to the conservatives and to the moderates (inerrantists and liberals, if hyperbole is preferred). I confess there was a time in my life when I had the ego need to identify with one of the two hegemonies, but not any more. We all know the devil wreaks havoc with name droppers: "I am of Paul; I of Apollos; or I of Cephas." No mortal should command

the allegiance that belongs to Christ. Incidentally, my library is composed of authors from both extremes of the theological spectrum. I am encouraged by the conservatives' devotion to the Scriptures, zeal at their task, and boldness toward their message. However, to be sure, I am not blind to their finitude. Some conservatives, at times, manifest a zeal "not according to knowledge" and exhibit a boldness void of compassion.

In the same vein, I am inspired by the fervor of the moderates. I appreciate their eagerness to know and understand the facts pertaining to the origin of the Scriptures. I applaud their persistence to gain insight into the theological and historical events that shaped the growth and development of the church through the centuries. But then, some who call themselves moderates stumble and fall headlong over the facts they uncover and seem to lack the transcendent power to get back on their feet. Should this loss of spiritual

(Continued on page 7)

The Baptist Record

VOLUME 110 (ISSN-0005-5778) NUMBER 17
Published weekly except week of July 4 and Christmas. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

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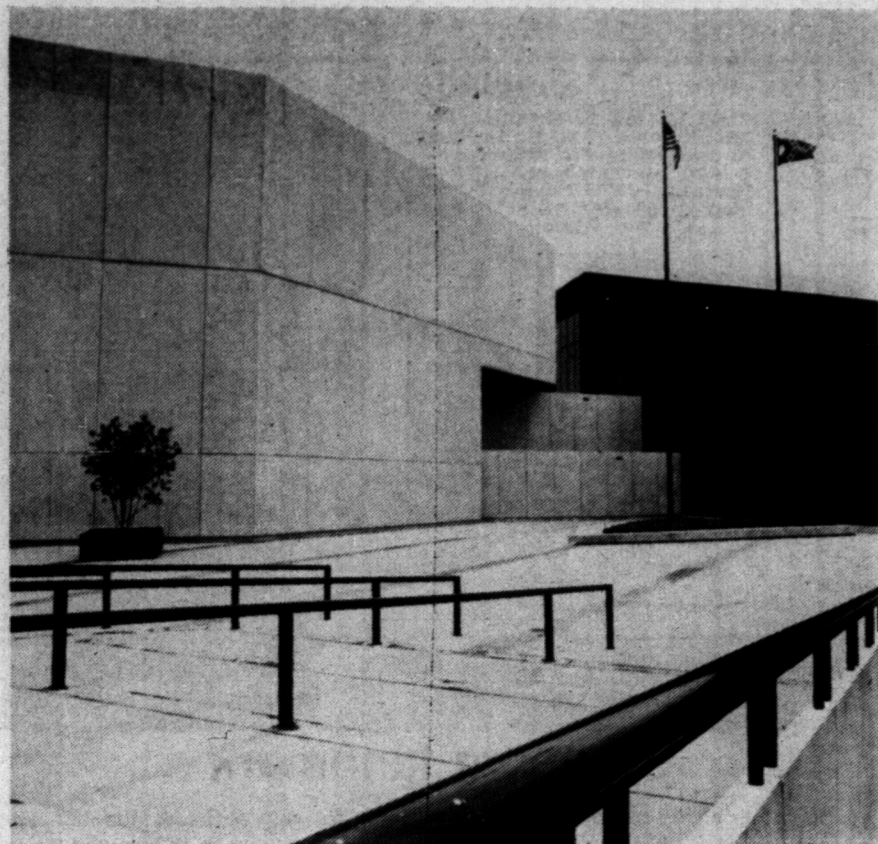
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P. O. Box 530, Jackson, MS 39205

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, May 29, 1986

Published Since 1877



World
Congress
Center

The Georgia World Congress Center in downtown Atlanta will be the hub of Southern Baptist Convention activity when SBC messengers convene in the massive complex for their annual meeting June 10-12. Convention planners are making arrangements for more than 40,000 participants at the meeting. (BP) Photo By Knolan Benefield

N. O. Seminary will offer classes on MBS campus

New Orleans Seminary will begin offering classes this fall at the main campus of Mississippi Baptist Seminary in Jackson, according to an announcement by Richard Brogan, president of MBS.

The New Orleans seminary will offer courses leading to the associate of divinity and the master of divinity. The master's program is for college graduates; the associate program is for those over 25 years of age who have a high school degree or its equivalency.

"Essentially what they're going to

do is use our facility," says Brogan. "The New Orleans people will be in charge of everything in terms of faculty and administration." MBS Dean Hickman Johnson will serve as adjunct faculty for New Orleans, according to Brogan.

Brogan reports that the regular diploma program will continue at MBS which is operated jointly by black Baptist organizations and the Mississippi Baptist Convention.

Aug. 25 is registration day for both the New Orleans program and the MBS program.

State court lawsuit voluntarily dropped

By Dan Martin

ATLANTA (BP) — A state court lawsuit against the Southern Baptist Convention and its Executive Committee has been "voluntarily dismissed" by attorneys for the five plaintiffs.

The suit, filed in Superior Court of Fulton County, Ga., on Jan. 23, was identical to one filed by Mr. and Mrs. Robert S. Crowder of Birmingham, Ala., and two other plaintiffs in U.S. District Court for the Northern District of Georgia.

On May 5, U.S. District Judge Robert Hall ruled for the SBC, declaring the First Amendment to the U.S. Constitution prohibits secular courts from interfering in internal church affairs.

On the following day, the Crowders and their co-plaintiffs — Henry C. Cooper of Windsor, Mo., and H. Allen McCartney of Vero Beach, Fla. — notified the court they will appeal the

decision to the 11th Circuit Court of Appeals, also in Atlanta.

John Floyd, an attorney with the Atlanta lawfirm of Bondurant, Mixson and Elmore, which represented plaintiffs in both cases, said the Superior Court suit was dismissed voluntarily, which means it can be brought back, if plaintiffs so desire.

The state court suit was brought by five plaintiffs from five states: Katherine F. White of Atlanta, a member of Second Ponce de Leon Baptist Church; Lucy Azlin of Alexandria, La., a member of Emmanuel Baptist Church; Betty Ann L. Upshaw of Winston-Salem, N.C., a member of Knollwood Baptist Church; Terry Black of Louisville, Ky., a member of Buechel Park Baptist Church; and Jim B. Black of Lewisville, Texas, a member of First Baptist Church.

Dan Martin is BP news editor.

ATLANTA (BP) — The current level of political activity in the Southern Baptist Convention "creates distrust and diminishes our ability to do missions and evangelism," the SBC Peace Committee said in a statement on politics in the 14.4-million-member denomination.

The statement was adopted by the 22-member committee during its seventh meeting, held in mid-May in Atlanta.

The committee reported it investigated charges of voting and registration irregularities at the annual meetings, and, while it found isolated incidents, discovered "no documented evidence or organized misuse of the ballot by any political group."

The statement is a partner to one adopted in February dealing with theological diversity in the seminaries and the convention at large. Both

statements are preliminary findings based on investigations during the year the committee has been at work.

Both statements, however, are expected to be part of the report the committee will make during the annual meeting of the SBC, scheduled June 10-12 in the Georgia World Congress Center in Atlanta.

"The political activities statement did not come easily," said Charles Fuller, chairman of the group which was named during the 1985 annual meeting of the SBC and charged with seeking the sources of the controversy in the SBC and devising ways to solve them.

"The issues have been very, very acute and extremely serious," said Fuller. "Some of our difficulty came in knowing how to articulate them with the strength we felt was needed. We wanted to address the violations or abuses and at the same time be fair

and equitable."

The statement was drafted by the Political Activities Subcommittee, chaired by Charles Pickering, an attorney from Laurel, Miss., and vice chairman of the Peace Committee. Members are Jodi Chapman of Wichita Falls, Texas; Ed Young of Houston; Herschell Hobbs of Oklahoma City; and Cecil Sherman of Fort Worth, Texas. All but Sherman attended the May meeting.

The draft followed two days of meetings of the subcommittee, during which members met with spokesmen of political organizations on both sides of the denomination, representatives of news media, both denominational and autonomous independent publications and elected officers.

Fuller said the statement is "a rejection of extremism. Out of the investigation of these past few months

(Continued on page 4)

Editors, writers hear views on U.S. policy in Nicaragua

By Stan Hastey

WASHINGTON (BP) — Two dozen Southern Baptist editors and writers heard conflicting views on U.S. policy in Nicaragua in a two-day briefing on international and domestic issues here.

Hosted by the Baptist Joint Committee on Public Affairs, the briefing featured U.S. senators, administration officials, a television reporter, and an evangelical social activist.

During a session at the White House, participants heard a military officer assigned to President Ronald Reagan's National Security Council defend the U.S. position of aiding Nicaraguan "contras" seeking to overthrow the Sandinista government headed by Daniel Ortega.

The official, speaking on the condition he not be identified by name because he is a target of international terrorists, said U.S. policy in Nicaragua is based on national security objectives. "Any nation that acts out of anything other than its own national interest is crazy," he said.

He claimed Americans are being lulled into a "series of forgetting exercises" about Soviet intentions in Central America, a reference to the Cuban revolution of 1959 which effectively placed the Caribbean island in the Soviet orb. Nicaragua, he said, has become a "massive military structure" that threatens its Central American neighbors and Mexico. He particularly was critical of the

U.S. news media, repeatedly stating they have not told the true story of the Communist threat to the region.

But evangelical social activist Jim Wallis, editor of *Sojourners* magazine, disagreed sharply, telling the Baptist editors and writers providing assistance to the contras amounts to "U.S. aid to terrorism."

He accused Reagan and other administration officials of "lying" to the American people about conditions inside Nicaragua under Sandinista rule. One such falsehood, he said, is the administration's insistence Sandinista officials are involved in drug-smuggling when it is the contras who are running drugs.

U.S. Sen. Dale Bumpers, D-Ark, said that American Marines "dominated" the country for a quarter of a century, and that the U.S. bears responsibility for leaving Somoza in power. The former dictator "raped and pillaged the people" for 42 years, he said.

Yet the Sandinista forces that overthrew Somoza nearly a decade ago have turned out to be "avowed Marxists," Bumpers acknowledged. The crux of the U.S. problem in Nicaragua, he said, is that the tiny country's people "hate the Somozistas more than the Sandinistas."

Bumpers said he opposed more U.S. aid to the contras, in part because U.S. officials cannot account for more than half the assistance approved two

years ago, when Congress voted \$27 million in "humanitarian" funds.

Another speaker, retired NBC radio and television correspondent Edwin Newman, also emphasized the importance of understanding the current situation in Nicaragua in light of previous U.S. policies. He said Reagan is in danger of becoming "obsessed" with Nicaragua in the same sense former President Lyndon B. Johnson became "obsessed" with Vietnam.

Frederick R. Colgan, a senior White House official in the Drug Abuse Policy Office, told participants the administration is waging war on drug pushers. Even more important, he said, is the need for American parents to realize the extent of the drug problem in their communities.

Sen. Mark O. Hatfield, R-Ore., answered a wide range of questions on domestic and international issues posed by participants. He told of his struggle during a bitterly-contested re-election campaign two years ago to maintain a Christian attitude toward an opponent who made unsubstantiated charges of financial improprieties by Hatfield and his wife. Despite its sometimes rough-and-tumble nature, Hatfield, a Southern Baptist, said, politics is a worthy Christian vocation.

Stan Hastey writes for the Baptist Joint Committee.

Meeting featured 'progress with promise,' Fuller says

ATLANTA (BP) — The seventh meeting of the Southern Baptist Convention Peace Committee was characterized by "progress with promise," according to Chairman Charles Fuller.

Fuller, pastor of First Church, of Roanoke, Va., pointed to the adoption of a statement on political activity, as well as a movement toward a report to the SBC annual meeting in June as progress.

"When we came, there was a feeling of heaviness, the heaviness of responsibility and the shortness of time. But as we got into the meeting, there was an almost immediate sense of making progress and moving toward productivity."

Fuller acknowledged there was some "combateness" by committee members, particularly in the subcommittee meeting in which the political activities statement was adopted.

The statement, Fuller said, which is a companion piece to a statement on theological diversity adopted in February, "reflects the attitudes and disposition of the committee in this meeting very, very well."

In addition to adopting the statement, the committee also heard reports from the five visitation subcommittees which had visited 11 national agencies of the SBC to discuss matters of theological concern.

"The Peace Committee members feel the trustees and administrations have satisfactorily dealt with or are dealing with the matters the subcommittees submitted to them," Fuller said, adding there are several questions remaining concerning four of the 11 agencies, but none in regard to the Home Mission Board, Sunday School



Charles Fuller

Board, Historical Commission, and four theological seminaries, Southwestern, New Orleans, Midwestern, and Golden Gate.

"The subcommittee reported there was one question regarding information it needed from the Foreign Mission Board that will be received in June. That was the only item, and it has nothing to do with the foreign missions enterprise and has only to do with information only the Foreign Mission Board has access to," Fuller said.

The chairman said the visitation subcommittee deferred action on the Christian Life Commission because of the announcement a search committee has been appointed to seek a successor to Executive Director Foy

Valentine.

"Because of his forthcoming retirement, the committee wanted to leave several items open for discussion until a successor is named. The questions have to do with style and approach and not with materials currently available," he said.

Regarding the two seminaries, Southern and Southeastern, Fuller said officials "have replied to our inquiries, as have the officials at the other institutions, but there remain several of their responses which the subcommittees want to continue to pursue and about which they want to continue to dialogue."

Fuller praised the seminaries and agencies for "having been most cooperative. Their reports, in several instances, have been exhaustive. We appreciate that kind of thoroughness, as should all Southern Baptists."

The subcommittee which visited Southern Seminary, however, expressed "regret the seminary released its report to state Baptist newspapers before we made our response to it," Fuller said, explaining the Peace Committee and its subgroups had kept materials and persons discussed confidential. Now, he added, despite the Southern Seminary release, the "committee will continue our approach of confidentiality."

Fuller added that "although there remain several matters the committee wishes to pursue with agency and seminary leadership, we feel we must emphasize that at this stage in our work we generally commend the work of our agencies and seminaries and believe Southern Baptists should affirm them as well as prayerfully support them."



Southern landmark

The giant carving of Confederate generals on the side of Stone Mountain, just a few miles from downtown Atlanta, is one of the region's major tourist attractions. The mountain-sized carving is a memorial to the U.S. Civil War and a vivid reminder of a significant portion of Southern history. The 1986 annual meeting of the Southern Baptist Convention will be held not far from Stone Mountain — in the Georgia World Congress Center in downtown Atlanta — June 10-12. (BP) Photo By John Swain.

Committee statement deplures politicking

ATLANTA (BP) — A statement on political activities was adopted by the Southern Baptist Convention's Peace Committee during its May meeting.

The statement:

"The Peace Committee finds that the extent of political activity within the Southern Baptist Convention at the present time creates distrust, diminishes our ability to do missions and evangelism, is detrimental to our influence and impedes our ability to serve our Lord.

"Political activity within the convention since the late 1970s has reached a new level. Some inerrantists put together an effective political effort. Some moderates have attempted to match the effort of the inerrantists. A measure of political activity is inevitable in an organization which abides by democratic principles and processes.

"Since the Southern Baptist Convention has never before been confronted with this degree of political activity, the convention has never made a determination of what political activity is inappropriate and what measure of political activity must be retained consistent with our Baptist heritage, organization, and structure.

"Regardless of what short term measures are implemented, Southern Baptists must face this entire issue. The Peace Committee is continuing to receive input in this regard and to deliberate on the final recommendations in this area.

"Charges of political excesses have been made against both groups by the opposite side. The Peace Committee has not completed all of its investigations into political activities and although indications are that in many in-

stances the charges are exaggerated, the committee finds that many people on both sides deplore the extent of political activity within the Southern Baptist Convention.

"The Peace Committee makes preliminary findings as follows:

"(1) Some spokesmen on both sides of the political spectrum have used intemperate, inflammatory and unguarded language, i.e., "going for the jugular," "Holy War," "Independent-fundamentalists," "flaming liberal" and other pejorative terms.

"(2) Some spokesmen on both sides of the political spectrum and the autonomous independent journals on both sides of the issue have labelled and attributed improper motives to people with whom they disagree.

"(3) Distribution of news is necessary in a democratic society. There have been instances when news releases have been altered, distorting the intent of the article and oftentimes creating confusion. In some denominational papers and in some autonomous independent journals, there has been prejudice against the conservative political activists and in some autonomous independent journals there has been prejudice against the moderate side.

"(4) Although we have found indications of isolated voting irregularities at previous conventions, our preliminary finding concerning fraudulent voting has revealed no documented evidence of organized misuse of the ballot by any political group.

"(5) The continuation of political activity within the convention at the present level will not serve the process of peace and reconciliation."

Peace Committee decries . . .

(Continued from page 3)

wherein we focussed our attention on political activity, we found we need to reject political excesses — which are always there — but at the same time we must reject the excesses of exaggeration."

The chairman said the committee was aware of many accusations of voting and registration irregularities, made by both sides. "Most of the committee entered into the investigative part of our work wanting to discover how accurate the allegations are.

"Most of us expected we were going to have some verification. We did find some evidence, but it is evidence of isolated and not highly organized irregularities. I know we have some problems, but as for attributing these things to being part of a high political organization, we did not find that. We had hearsay, we had opinion, but as far as any hard evidence, it was not forthcoming," he said.

Fuller said the subcommittee met with Lee Porter of Nashville, Tenn., SBC registration secretary, and Tim Hedquist, also of Nashville, convention manager, to discuss past ir-

regularities and the voting and registration process.

"There are some facts on the record — dating back several years — of looseness of the (registration) process and of some voting irregularity," Fuller said. "But I think we found that in the past several years there has been repeated and continual improvement in the process of registration and voting. I would presume we will continue in that direction."

Fuller said prior to the 1979 convention the SBC "enjoyed for years a sort of openness and casuality in voting and registration. But we have come to a new day and a time in which the whole approach has had to be tightened up a great deal."

Fuller said the committee was told messengers to the 1986 convention will be informed the bylaws specifically prohibit "proxy" voting, whereby one person votes another person's ballot.

"That will be greatly stressed," Fuller added. "In past years proxy voting, although not appropriate, was not considered to be a drastic violation, such as when a husband or wife voted each other's ballots. Now, each messenger will be told the packet of

ballots is his or hers and should be used only by the person to whom it is issued. If someone uses anyone else's ballots, that person is in fact violating the bylaws."

Fuller said Porter and Hedquist have been asked to prepare a report for the Peace Committee on registration and voting, which will include information on the processes and on past abuses.

The report includes five preliminary "findings" (see separate story) and five recommendations, which have been forwarded to the committee drafting the report the committee will make to the SBC.

Fuller said the entire committee adopted the report of the political activities subcommittee, as well as the five recommendations. The recommendations were given to the drafting subcommittee, headed by Harmon Born of Atlanta. Fuller added the recommendations "may or may not be" included in the final report of the committee to the convention.

The recommendations, as adopted by the committee are:

"(1) That the convention respectful-

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Not all singles work is a crisis ministry

By Terri Lackey

ASHEBORO, N.C. (BP) — While single-adult coordinators agree singles historically have been on the losing side when it comes to churches meeting their needs, they also foresee a changing game with an improving score.

Ministry to singles is looking up, said Ann Gardner, single-adult consultant in the Southern Baptist Sunday School Board's family ministry department. But she and state leaders agree churches and denominational leaders are not utilizing their full resources.

"Certainly, I can see an increase in states planning events for singles," Gardner said, "but there are other opportunities that are not being taken advantage of."

She said examples of singles who are being slighted include ethnics, military personnel, and "just plain, normal singles."

Libby Potts, associate in single and

senior adult ministry for the Texas Christian Life Commission, said she believes churches should minister to single adults as enthusiastically as they minister to families.

"We need to educate our churches that there are adults, who happen to

Hensley said states are more likely to design single adult retreats for those unmarried adults who are undergoing crises, such as divorce, death, or single parenting. "We're seeking to redesign our retreats and not just major on various crises, but on spiritual growth," he noted. "We need now to move forward to a growth experience in ministry for singles."

be single, who shouldn't be viewed as second-class citizens," she said. "We need to further educate that it's OK to be single. Our Lord was single."

Gardner said one problem is the state Baptist conventions "need to be doing things that are more specialized. Some areas we need to speak to more are never-marrieds, single parents, and singles-again, whether through divorce or death. We're just not speaking enough to ethnic groups or other specialized singles groups."

Several associations in Florida provide retreats, bi-monthly seminars to enrich and equip, and leadership training events to better meet the needs of single adults.

Another method some states are using to identify the needs of singles is regional task forces, staffed with single adults and their leaders.

Clark Hensley, consultant for family ministry for the Mississippi Baptist Convention, said he presently is work-

COUPLES ONLY!



ing toward creating his own singles task force.

"We are working with single-adult directors to develop a task force representing nine regions of the state to adapt and create programs for singles in our state," Hensley said.

He believes state-coordinated task forces identifying the needs of singles will become a trend. "We need to work with single adult directors within each association and train those people specifically as single adult consultants for their associations," he said.

Hensley said states are more likely to design single adult retreats for those unmarried adults who are

undergoing crises, such as divorce, death, or single parenting. "We're seeking to redesign our retreats and not just major on various crises, but on spiritual growth," he noted. "We need now to move forward to a growth experience in ministry for singles."

Potts agrees. "It's a sign of the times that our single adult people are changing," she said. "We need to move away from coping with crises so much."

"We need to start ministering to those who feel really good about themselves."

Terri Lackey writes for the Sunday School Board.

Rally speakers criticize teaching 'false doctrines' in seminaries

By Marv Knox

NASHVILLE, Tenn. (BP) — "False doctrines and destructive heresies" taught by some Southern Baptist professors comprise spiritual "slop" which is starving their students, a lay leader in the denomination charged.

"False prophets and false teachers preach slop. You can't live on it," Lee Roberts told about 60 pastors at an April 22 luncheon hosted by Park Avenue Baptist Church in Nashville, Tenn.

Roberts, an investment banker from Marietta, Ga., is chairman of the 1986 Southern Baptist Convention Committee on Boards, the group empowered to nominate trustees for all convention agencies. However, Roberts stressed: "I'm not speaking for the Committee on Boards . . . I'm speaking for myself, Lee Roberts, a sinner saved by the blood of Jesus Christ. I'm speaking as a layman who's vitally concerned about some things I've come to find out about in the Southern Baptist Convention."

Citing examples from three pastors, one, newspaper editor and faculty members at five Southern Baptist institutions, he expressed concern about the future of the convention, particularly due to "liberal theology." He explained he was "shocked out of my apathy and ignorance" and into action to help lead the SBC toward a more conservative direction.

"All that is really necessary for the destruction of the Southern Baptist Convention is for good, Bible-believing, God-loving, truth-honoring Southern Baptists in the pew and in the pulpit to stand by and do nothing," he said. "I believe the false doctrine of liberal theology could well be the death gangle of Christianity in this nation if it goes unchanged."

Many SBC pastors and professors

"would be tremendous United Methodists, Episcopalians, Catholics, something, but they aren't Southern Baptists. They don't believe what 14 million Southern Baptists believe," he said. The tragedy of that is "liberal theology and false doctrine have taken its toll" in those denominations, he added, noting aside from the SBC, "there's no other evangelical force out there" that has the ability to reach the world for Christ.

To rectify the situation, Roberts challenged his listeners to pray for "those people who are teaching false doctrines and destructive heresies" and for "courageous men and women . . . that will take their stand," to send 10 messengers from each of their churches to the SBC annual meeting, to call "every Southern Baptist you know" and urge them to send 10 messengers from each of their churches and to "go to Atlanta (the convention site) and vote."

He said Adrian Rogers, pastor of Bellevue Church, Memphis, Tenn., would be there as candidate to support "truth, sound doctrine, what Southern Baptists believe in." And he said while the other candidate, perhaps Winfred Moore, pastor of First Baptist Church of Amarillo, may or may not "believe in truth," the important factor to consider is the group of persons to whom the president will turn for advice.

Rogers, "will turn to godly men, men who believe this (the Bible) is the perfect Word of God," he said. "This man over here whoever he might be, is going to have to turn to those who don't hold this to be the true Word of God."

"So when you go to vote for a man, you're not voting for a man; you're voting for truth or untruth. That's all

there is to it."

The SBC "cancer" of disbelief is the infallible, inerrant nature of Scripture provided a common theme for speakers during an evening daily rally that attracted about 400 people.

Houston appellate judge Paul Pressler offered a medical analogy to explain the situation: Persons who have sought to steer the SBC in a more conservative direction are like a doctor. People in the denomination resistant to the theological shift are represented by a patient who has just learned he has treatable cancer. But instead of taking treatment, the patient has shot the doctor.

Nevertheless, Pressler said, "The cancer is real. The cancer is there."

Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, forecast downfall for persons and institutions which do not accept the more conservatives' position that every syllable of the Bible is literally true. "Folks, it (the Bible) is either true or it's not," he said. "There's nothing but destruction, decay, and disaster in any other way."

Pressler offered a similar assessment of diversity within the SBC. First he expressed gratitude to the 22-member SBC Peace Committee, which is seeking a solution to denominational controversy and which has released a three-part statement on diversity within the convention.

"I don't think it's necessary for us to prove the problems we have any longer," he said. "The Peace Committee came to the only conclusion that it could come to, and that is that we have people in our schools whom we are paying to teach our young people that the Bible contains errors. That

(Continued on page 7)



Dale

Robbins

Smith

Sheffield

Speakers are chosen for administration conference

Ray Frank Robbins, professor at Mississippi College, will be Bible study leader for the Church Administration-Pastoral Ministries Conference, July 7-9 at Gulfshore Baptist Assembly, Pass Christian.

Graham Smith, associate pastor/administrator at Morrison Heights Church, Clinton, will be music leader with Slater Murphy, minister of music at Fairview Church, Columbus, as accompanist.

The conference this year offers skill development and fellowship in virtually every area of church staffing.

Robert Dale, professor of pastoral leadership and church ministries at Southeastern Seminary, will lead pastors and ministers of education in a workshop on leadership development and working with church volunteers.

Bob Sheffield, pastoral ministries consultant at the Baptist Sunday School Board, will lead a session for deacons and certified deacon trainers.

Other special interest conferences include sessions for:

Ministers of youth/activities, led by Robin Nichols

Ministers' Wives, led by Joy Yates Secretaries (including church, agency, and BSU), led by Virginia Fulton

Kindergarten/day care workers, led by Shirley Oglesby

Deacon wives/deacon wives consultants, led by Barbara Sheffield

Youth, led by Don Lum

Children, led by Sybil Thompson

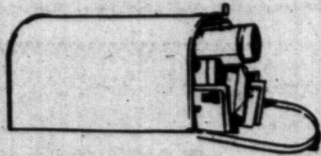
Preschool care will be offered during general sessions and workshops.

The program begins July 7 with lunch at noon, and concludes after lunch on July 9.

To register, write Julius Thompson, Box 530, Jackson, Miss. 39205. To make a reservation request for lodging and meals at Gulfshore, write Frank Simmons, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss. 39571.

No prayer for this one

PORTLAND, Ore. (EP)—Satan has joined an advertising campaign for St. James Lutheran Church in Portland. The devil, probably not a willing participant in the promotion, is pictured in bus advertising for the church saying, "I don't have a prayer at 1315 S. W. Park" — the address of the church.



Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Sunday School appreciation

Editor:

I would like to commend to you and to our state the outstanding leadership of our state Sunday School director, Keith Wilkinson, and his excellent staff.

On June 1, I will be leaving Mississippi to accept God's calling to a church in Florida. During my ministry in Mississippi, Brother Wilkinson and the Sunday School Department have assisted me on numerous occasions. In each case they have shown dedication and commitment of an outstanding staff.

I leave with mixed emotions, for I leave a great group of individuals. Judd, Larry, Keith Williams, Keith Wilkinson, Billy, and the office staff should be commended for their leadership.

May God continue to use these men and women as you serve him daily.

In his service,
Dwayne L. Tinker
Minister of Education
Calvary Church
Tupelo

Conservatives — liberals

Editor:

It is alarming and amazing how rapidly the Southern Baptist Convention is heading toward self destruction. It is well known by now there is a major split in our churches between the extreme liberals and conservatives in the top leadership of the convention including our seminaries. It seems the liberals want to tear out a few chapters of the Bible, while the conservatives want to accept the Bible as it is written.

What a shame we have resorted to forming a peace committee of 22 people chaired by Mr. Pickering to settle the dispute. The liberals are out to get rid of Dr. Charles Stanley, who is now the president of the Southern Baptist Convention, and one of the greatest preachers and teachers in our nation.

Then to be sure they destroy and divide our churches, in a quiet subtle way, the Baptist Record, the Sunday school quarterlies, the local church bulletins are attempting to brainwash the church membership to accept blacks into our churches by the thousands.

The truth is, just as the Democrat Party is out to get the black political vote, the Southern Baptist Convention is out to get the blacks' dollar.

Anyone with a thimbleful of brains knows our cultures are different, our singing and preaching are different, and each race is more comfortable in its own environment.

We should take notice of what Earl Warren and Lyndon Johnson did to public education. Now we have

senior high school students who cannot read, spell, or write.

Is that what our church membership wants? Is that what our liberal do-gooders want?

Name withheld
by editor

I do not agree with you at several points, but you surely have a right to have your opinion expressed. I must, however, point out some errors in your letter. First, let it be said again that the Southern Baptist Convention will not self destruct. It will not even split. There is nothing to split. Some members or even some churches may choose to cease cooperating with convention practices, but there will be no split.

Second, the thought that there is a great number of liberals among Southern Baptists is in error. There are a very few true liberals. Some are less conservative than others but are still conservative on the theological spectrum.

The two main errors, however, are that Charles Pickering is not the chairman of the peace committee, and Charles Stanley cannot be re-elected president of the convention. Pickering was instrumental in the initiation of the peace committee, but the chairman is Charles Fuller of Roanoke, Va. Stanley has served the constitutional limit of two terms.

I feel that nothing would be gained by a comment on the remainder of the letter. — Editor

Believe the Bible

Editor:

History has shown that religious persecutors have existed since the days of Apostle Paul. How encouraging to note there exists today Southern Baptists who follow in the footsteps of our Pilgrim forefathers and will not be brainwashed by conferences and small town bigots who adamantly insist truth cannot be found except through the dictated teachings of the ecclesiastical hierarchy.

Don't believe me — believe the Bible is a good rule to live by whether one labels it "cultism" or not.

I am a member of the Worldwide Church of God.

Your newspaper is very informative and well documented. Congratulations to all of you for a job well done.

Mrs. Jean G. Wash
Laurel

Evangelism needs

Editor:

I want to share with you a matter that greatly concerns me as a Baptist in Mississippi. Recently, Mississippi churches received from the Stewardship Department of the Mississippi Baptist Convention Board a breakdown of Cooperative Program gifts. In this breakdown, percentages were given regarding the amount of money allocated to various agencies and programs of the Mississippi Baptist Convention. I was appalled to notice that the area of evangelism only received .54 percent of the total gifts.

Our church gave \$35,335 to the Cooperative Program in Mississippi and only \$190.81 went to the area of evangelism. In light of the fact that our Lord and Saviour, Jesus Christ

commanded us to be soul winners in Matthew 28:19-20, and in Acts 1:8, it is shocking that so little money is designated to this specific area of evangelism.

I realize that other programs and agencies are also involved in sharing the gospel, but evangelism must receive first priority in our churches and in our convention. I applaud the work of Bro. Guy Henderson, however I believe an increased staff and a greater allocation of funds is needed to make our evangelism department as effective as other evangelism departments in other state conventions. The Baptist General Convention of Texas, because of its great emphasis in evangelism, has an excellent department of evangelism that would serve well as a model for our state. Once again, I commend the work of Bro. Guy Henderson and ask that we support him in an even greater fashion. Let's make evangelism first priority in Mississippi.

Chuck Traylor
Laurel

The interest of Mississippi Baptists in evangelism is not to be reflected in the amount of money allocated to the Evangelism Department, though there is not an area of Mississippi Baptist life that couldn't use more help.

The Evangelism Department serves in evangelism promotion and coordination. Its purpose is not to conduct revivals. The churches do that. And we must remember that Texas has as many Baptists as there are people in Mississippi. There are four times as many Baptists in Texas as there are in Mississippi. So all of their areas of work are going to be staffed in greater numbers. — Editor

Divorced minister

Editor:

After reading the April 17 issue, I feel I must respond to two different subjects in the "letters" section. Hopefully you will permit me to do this in one letter.

Regarding Dr. Joe McKeever's letter about God's judgment: as long as we live in this sinful world, we are always going to see innocent people suffer because of sin. For us to say a particular situation or occurrence is directly related to a certain sin may be wrong on our part. But know this — the suffering of all humanity, whether innocent or not, is the direct result of God's judgment on sin. I can think of no sin that affects just the sinner. The results of all sin touch other lives, innocent lives as well.

It seems that we have further watered down our Christianity by letting our "feelings" rule our lives instead of God's Word. Whether we can forgive the sin of divorce or not is not the issue as I see it. The point is, how effective in the pulpit can a man be who has been divorced? If sin is sin, how effective in the pulpit would a man be who was a pastor, committed murder while he was a pastor, asked for and received forgiveness, then wanted to be a pastor again? Sure, his home church would know that he committed murder because he thought someone was breaking into his home. But what about churches he might pastor in the future? He couldn't constantly be telling everyone the cir-

cumstances surrounding the murder. All Satan would need to destroy the man's effectiveness would be for one person in the community to say, "Did you know the pastor at so and so church was a murderer?" The same applies to a divorced pastor. He can't constantly be telling everyone why he was divorced. One person saying to another that the pastor was divorced would be enough to ruin his effectiveness in the pulpit.

Let the divorced pastors find another avenue of service to God in counseling or whatever service field they choose. But please, don't ask a congregation to call a divorced man as a pastor. To do so divides a congregation before the pastor ever comes.

Name withheld
by request

Appreciation for Pollard

Editor:

When Frank Pollard was elected president of Golden Gate Baptist Theological Seminary, a faculty colleague said, "In him there is no guile." What an accurate statement! Frank Pollard saw only the good in others and spoke only the good.

Frank Pollard has left many impressions on the faculty. He was a man who believed in the faculty and sought to interpret us wherever he went. He affirmed the faculty both publicly and privately.

When the faculty had an appointment with the president, he often came to our offices rather than expecting us to come to his. He dealt with the faculty fairly and openly. He insisted that faculty raises be given each year even if it meant that he and others had to raise additional money.

We have not only lost a president, but also a good friend. We wish Frank and Jane Pollard much happiness and joy in their ministry in Jackson.

An oft-quoted word from Dag Hammarskjöld is: "For all that has been, Thanks. To all that will be, Yes." To you, Frank Pollard, "Thanks." To you, Father, "Yes."

The faculty
Golden Gate Baptist
Theological Seminary

Gifts appreciated

Editor:

I want to share with your readers about a recent generous gift to the Gulf Coast Baptist Association by the First Baptist Church of Gulfport.

That church is in the process of remodeling, repairing, and redecorating its worship center. As part of that activity, they are replacing all the pews and furnishings. These were given to the association for distribution as needed.

The gift met the need of two of our churches, two of our missions, a black National Baptist Church, and a Missionary Baptist church in the area. Words of thanks from grateful hearts were in abundance as these six churches and missions accepted the pews and furniture.

First Baptist Church is to be commended for the gift of this furniture.

Jim Dalrymple
Associate Director
Gulf Coast Association

Wife's point

Editor:

I've been following the letters concerning divorced ministers and would like to give a wife's point of view.

I am married to a very talented and dedicated minister of music who has been married before. Because of this he's not "allowed" to share his God-given talent in a full-time capacity in Southern Baptist churches.

Recently he was contacted several times an out-of-state Baptist church. When he had the honesty to tell them he had been married before, they didn't even show him the courtesy of a reply either positive or negative. Is this an example of Christian love and acceptance? Despite the rudeness and rejection, my husband still maintains that the Southern Baptist denomination is the best group of Christians. It is ironic to me, however, that Christians can read in the Bible about Jesus' relationships with the unacceptable segments of society and yet maintain a Pharisee-type attitude toward those with the sin of divorce.

God does say he remembers our sins no more, and that should be good enough for God's people.

I hope that one day our church could find the Christian compassion and forgiveness that God shows all his children.

Name withheld
by request

Mid-America seminary

Editor:

With great concern and sadness concerning the article written by Mr. Bob Stanley on the election of Mr. Robert E. Smith, chairman of the Foreign Mission Board, I write this letter to you. I am truly amazed and bitterly disappointed at the political lines that are drawn on the boards and committees when selecting their chairmen. Whoever is in power (Liberals or Conservatives) at the time of an election decides who will be chosen. It seems that the Lord Jesus Christ is pushed in the background and the board members are dead set on playing politics. The purpose for selecting this man it appears is that he will be more compatible with Mr. R. Keith Parks. Who created the divisions among our leaders? Who is responsible for the theology of both sides? SATAN! This is going to divide and conquer us.

The decision by the Foreign Mission Board not to appoint any graduate of Mid-America Seminary is appalling and very distasteful. Yes, some of the faculty at this institution may be former SBC missionaries. Mr. Stanley forgot to mention that President B. Gray Allison is also a former NOBTS professor.

Why are these graduates forced to take 26 additional semester hours at an SBC seminary? Is this duplication of training and a waste of money?

Please remember this: Dr. B. Gray Allison is as devout a Southern Baptist as you and I. This man serves God first and our denomination second.

Let me, if you please, give you a few of the rules that must be abided by to be a member of Mid-America's staff and faculty. Each must be a member of a Southern Baptist church. They

(Continued on page 10)

Faces And Places

by anne washburn mc williams

United Mission to Nepal

The little black-haired girl in a red dress stood in the window, her dark eyes big and solemn in her chubby-cheeked round face. From a courtyard below, I looked up and saw her. I was not allowed to take her picture, for she is revered in Nepal as the Living Goddess.

Every five to seven years, as each Living Goddess reaches adolescence, another, around the age of five, is chosen to replace her, and forbidden ever to marry. If she does, either she or her groom, or both, might be put to death. So the story goes. To me, it's an infinitely sad one.

Hindus worship many gods and goddesses. In Nepal, where the state religion is Hinduism, the law says that "no person shall propagate Christianity, Islam, or any other faith so as to disrupt the traditional religion of the Hindu community within Nepal, or convert any adherent of the Hindu religion into these faiths." The penalty for such proselytizing — baptizing converts — is six years imprisonment, while the "convert" may be jailed for a year.

In 1983, I knew, Southern Baptists had assigned their first missionary couple to Nepal. The Thorpes (Wayne is a Virginian and Pat a North Carolinian) arrived there in April 1984. I had hoped to see them during the few days I was in that country, but it proved impossible. "It's a ten-hour bus trip from Tansen to Kathmandu," she wrote me. Her letter proved most helpful, as she told me that if I needed to ask questions I could go to the headquarters of the United Mission to Nepal, in the Thapathali section of Kathmandu.

The Thorpes work with the interdenominational and international UMN. I was interested in finding out how the missionaries work within the restrictions placed upon them. The crooked and unpaved street ended at a cluster of brick and concrete buildings, with a small sign at the end of one, United Mission to Nepal. Here were offices, a guesthouse, and a language school where the Thorpes had studied Nepali for five months. (All are rented, for the UMN owns no property.)

A plot of grass in the center of the small complex held a table under a tree. Language students and a couple of missionaries were sitting in white lawn chairs drinking afternoon tea. I felt as if I'd stepped into a bit of Britain. A public relations man, Gene Glassman, shared with me a packet of information about the UMN.

No Christian missionaries could enter Nepal until late 1951 — except for some Catholic fathers who worked in the Kathmandu Valley a while during the 18th century. For over a hundred years a succession of hereditary prime ministers ruled the country. In 1950, a palace revolt led to the crowning of King Tribhuvan, grandfather of the present King Birendra. King Tribhuvan led in some progressive moves that started the development of the long-closed land.

In the winter of 1951-52, two doctors, Fleming and Friedericks, Methodist

and Presbyterian, held a clinic in Tansen. The people urged them to stay and open a hospital. Finally, in 1953, King Tribhuvan granted permission for Christian missionaries to work in the country under certain restrictions. They were to serve in useful ways in nation-building, but not to propagate their religion.

Fleming and Friedericks did establish the hospital in Tansen. That is where Wayne Thorpe, a doctor, works now, in the pediatric clinic, and one day weekly in public health. Pat, a social worker, is a nutritionist at the hospital and spends much time in training health-care volunteers in outlying villages. (They seek to lower the infant mortality rate which is one of the highest in the world.)

When Fleming and Friedericks received their letter of permission, they perceived that God was opening a door, and they thought the work should not be confined to Presbyterians and Methodists. Hence, they invited others to join with them. A dozen churches and missions met in Nagpur, India, on March 5, 1954, and formed the United Christian Mission (now the UMN). By 1985 the organization consisted of 37 member bodies and 365 workers from 22 countries: Australia, Belgium, Canada, Denmark, Finland, Germany, Ghana, Hong Kong, India, S. Ireland, Japan, Malaysia, Netherlands, New Zealand, Nigeria, Norway, Philippines, Singapore, Sweden, Switzerland, the UK, and the USA.

True to the nature of its agreement, the UMN in cooperation with Nepali colleagues, trains the people in care of the sick, prevention of disease, education, agriculture, and industry.

Though it is against the law to try to get others to leave the religion they were born into for another religion, the law does say that the people — Christians included — shall be free to practice their own religion. So Christians who move into the country from other lands, or whose families have "always" been Christians, may meet to worship.

Since workers in the United Mission to Nepal are not permitted to evangelize, they do not serve as pastors of congregations and they do not baptize people. However, they do share as individuals (not as a mission) in the worship and fellowship of the indigenous Christian church.

Says J. Howard Barclay, executive director of the UMN: "We are only the workers; as the Lord of the Harvest. He takes the responsibility for the results."

More workers are needed in the UMN. Anyone who feels he or she has a skill to contribute may write to The United Mission to Nepal, Box 126, Kathmandu, Nepal. "The UMN wants to . . . share in the lifting of burdens and helping toward a better day for the people of this nation," writes Barclay. "We seek those who are not looking for financial or material gain but who in the steps of Jesus Christ will walk these hills and valleys to minister to the needs of our Nepali friends in his name and Spirit."



Solon Karthak, a resident of Kathmandu, Nepal, with his daughter, Charisma, and son, Romong, climbs the steps of a Hindu temple at Bhaktapur. Southern Baptists have two missionaries in Nepal, Wayne and Pat Thorpe. (Photo by Joan Peterson)

Confession: Essential healing agent

(Continued from page 2)

equilibrium of some moderate pastors and teachers become unilateral with all moderates, then their sheep would develop spiritual anxiety, lose their sense of purpose, and become preoccupied with an identity crisis reminiscent of 25 years ago which Clayton Sullivan has written so much about in his volume, *Called to Preach, Condemned to Survive*. On the other hand, should the attitude of some pastors and teachers who call themselves conservative become the disposition of all conservatives, then an inquisition-type surveillance would be imposed upon the SBC, drying up the wells of creativity, impeding the pursuit of

truth, and casting us all into an era similar to that of "Galileo and the Pope."

III.

Could I be misreading the situation? That is entirely possible, but I think not. It is time we confessed: "If we say we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Fault-finding has never been an attractive enterprise, and there has been plenty of that. I believe the rank and file of Southern Baptists, after seven years of exposure, are acutely aware that "All have sinned and come short of the glory of God" (Romans 6:3). Not just the ambitious, the

Jameses and Johns who are either in the seats of honor or seeking them, but all of us who carry the treasure of Christ have sinned by either act or neglect in this moderate-conservative controversy. But thanks be to God, "If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness" (I John 1:9). Many are already confessing. "May their tribe increase."

Yes, there are discernable vapors of hope on the horizon which do indeed portend our long-awaited healing rain from heaven.

Fred Womack is pastor of Wildwood Baptist Church in Clinton.

Rally speakers criticize teaching

(Continued from page 5)

sows the seed of destruction for our denomination."

Pressler previously cited as supporting evidence writings and statements by faculty members from three Southern Baptist schools as well as from a speech by a homosexual who addressed a group of seminary students.

Rather than abandoning financial

support for Baptist schools or leaving the denomination, Pressler urged his listeners to remain Southern Baptist and work for change. The Houston layman also posed the question, "What do I expect to get out of this?" as fair to ask following years of struggle within the convention.

"When one of our young people goes to one of our Baptist institutions, if he

knows Jesus Christ as his personal savior, I expect for him to be built up and supported in his faith," he said. "If he has never been saved, I expect him to receive a loving and intelligent and gracious presentation of the way of salvation

"We can ask no more; we also shall ask no less."

Marv Knox is BP feature editor.

1796 spirit still alive at Woodville

By Benny Still

Mission involvement is alive and well at Woodville Baptist Church, Mississippi's oldest, in the Mississippi Baptist Association.

Last year, seven members of the church joined partnership teams and worked for two weeks in Argentina during evangelistic crusades there. The church family supported them with finances and with prayer.

And a group of Acteens is readying for a missions trek. Led by Rosemary Spinks and Deborah Whetstone, the group will travel to the Petit Bay Area near Cookson, Okla., in June, after putting in 50 hours of study and witnessing preparation. Those who will be going as Acteens Activators include Tammy Carter, Rhonda Sharp, Teresa McCurley, Mona Lynn Whitaker, and Misti Smith.

Another development in the mission ministry spirit of the church has been the surrender of two of Woodville's young men to the ministry. John

Joseph "Jay" Wade Jr., who attended Louisiana State University, was licensed to the gospel ministry. He has been supplying at Tunica Church, Tunica, La. And Christopher Sean Wheeler was licensed to the ministry of sacred music at a recent church worship service. He is the son of Mr. and Mrs. Clifford Wheeler and a junior at Wilkinson County Christian Academy.

Howard Peak, pastor of the Fort Adams Baptist Mission, which is sponsored by Woodville, recently traveled to Laurel, Montana, where he preached in a Good News America revival.

Gene Rutkowski, Rogers McGraw, and James Spinks have just returned from a work trip to Lame Deer, Montana, where they assisted men from Centerville Church, Centerville, Miss., and from First Church, Zachary, La., in building a church building on the Cheyenne Indian

Reservation.

They stayed in the home of Mrs. John Hewes and members loaned furniture, dishes, and prepared foodstuffs.

For six months last year, the church hosted furloughing missionaries Delos and Wanda Brown from Petauke, Zambia. And in a related matter, a foreign missions goal of \$6,200 was exceeded with a grand total of \$27,683.

The home missions offering goal was \$3,300, but \$4,323 was collected in only two weeks.

And in 1985, when world hunger needs were presented to the church, it responded with the check for \$10,000 for the Foreign Mission Board's relief program. Since January, 1986, an additional \$2,852 has been collected and disbursed.

Other missions organizations include a full program of women's activities with 125 involved in WMU. The

Bob Hartness family has donated use of land and an old tenant house for the RAs for camping and retreats. Led by Glen Sharp, Gene Rutkowski, Carrol Messenger, and James Moore, the RAs have cut firewood, built wheel chair ramps, and washed down house trailers for the elderly and handicapped in the area. They have participated in the various RA camps. More recently, the RAs collected toys for Ky and Vince Johnston, the children of the Vic Johnstons who are living in Teresina, Brazil.

In a recent worship service, the RA chapter was officially named the Howard Peak Chapter in honor of the mission pastor. He is a regular guest at RA campouts and hikes.

These events and involvement have been under the leadership of Pastor Ben Carlisle, including completion of a renovation of the exterior of the sanctuary which was built in 1809. Carlisle will be assuming duties as



Benny Still, right, presents license to Chris Wheeler.

pastor of Arlington Heights Church, Pascagoula in June. It is exciting to know that the mission spirit which was born in Woodville Baptist Church when it was organized in 1796 is still alive and well today — 190 years later.

Benny Still is minister of music and youth, Woodville Church, Woodville.

Temple, Hattiesburg, will dedicate new education, music facilities

Temple Church, Hattiesburg, will hold special dedication services for its new education and music facilities, June 1.

The \$1.5 million, two-story addition will increase the classroom space available for pre-schoolers through adults, and will provide a music rehearsal area that will accommodate 120 choir members.

In addition to the new construction, the fellowship hall and kitchen have been extensively renovated, and other areas of the church building have undergone some renovation. The property has been landscaped and additional parking has been developed.

The church will begin using the new

Bible study facility at 9:30 a.m. on June 1.

A dedication service will be held at 10:45 a.m., at which special guests will be Lloyd Elder, president, Baptist Sunday School Board, Nashville, and Earl Kelly, Jackson, executive secretary, Mississippi Baptist Convention.

A ribbon cutting is scheduled at 2 p.m. followed by open house in the new addition.

At 7 p.m., a new Steinway concert grand piano will be dedicated. Special guest at this service will be musician Kurt Kaiser from Word, Inc.

Harry Lucenay is pastor.

First Church, Crystal Springs, celebrates 125th anniversary

By Barbara Taylor

First Church, Crystal Springs, will be celebrating its 125th anniversary on June 29.

First Church, accepted into the Cophah Association of Southern Baptist churches in September, 1861, has grown from its original membership of "10 males and 9 females" to a total of 1,569.

First Baptist was a leader in establishing organized Sunday School and Church Training programs. By 1866 a Sunday School has been organized with a total enrollment of 90; and in June 1899 a BYPU was organized with 23 members.

Among its former pastors have been such men as D. I. Purser, I. H. Anding, W. A. McComb, T. W. Talkington, A. B. Pierce, Joe T. Odle (who became editor of *The Baptist Record*), M. D. Morton, and A. Estus Mason. W. C. Morgan, who became secretary of the Department of Church Music of the Mississippi Baptist Convention Board, served the church as music and education

director.

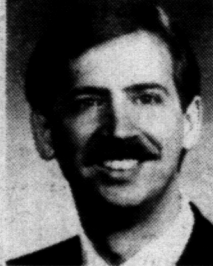
The church, has also produced outstanding leaders through the years. John Lee Taylor, pastor of West Jackson Church, Jackson, Tenn., and Jim Didlake who serves as consultant in the State Brotherhood Department are both products of the church. David Murray, who served as minister of youth, serves with his wife and children as a missionary to Guadeloupe.

Serving with pastor Joel E. Haire on the staff are James W. Beasley, minister of music; and Tommy Lister, minister of youth. Barry Hardy, who served the church as minister of education, recently resigned to join the staff of Broadmoor Church, Jackson.

For additional information about the program and events of the June 24 celebration, contact First Baptist Church, P. O. Box 609, Crystal Springs, Miss. 39059.

Barbara Taylor is a member of First Church, Crystal Springs.

Mike Jones will join the staff of First Church, Oxford, on June 1, as



Jones

minister of education. Jones, his wife, Pam, and son, Benjamin, go from Valley View Church, Longview, Texas, where he served as minister of music and education.

Scott Thomas has accepted the call as pastor of Hermanville Church, Hermanville. He preached his first sermon as pastor May 4. Thomas, his wife, Dacia, and their two children, Nichole and Scott II moved from Springfield Church, Scott County where he was associate pastor and minister of youth and music.

First Church, Columbus, has called Lee Sanders as minister of youth. Sanders goes from Plaza Heights Church, Blue Springs, Mo. He is a native of Missouri. Joe McKeever is pastor.

First Church, Coffeetown, has called Truman D. Scarborough as pastor. He goes from East Philadelphia, Philadelphia, where he has served since July, 1981.

Jerry Doggett, pastor of Center Ridge Church, Quitman, has been called to serve at Macedonia Church, Hattiesburg. Doggett will begin serving June 1, 1986.

David E. Townsend, pastor of Edon Church, Stringer, for nearly five years, has retired as of May 11. At the conclusion of the evening service, Townsend was presented an engraved Seiko watch from the church. A reception was held following the presentation.

Townsend is a graduate of William Carey College, University of Southern Mississippi, and International Bible Seminary.

Townsend plans to remain active in Bible teaching, evangelism, interim and supply work. He can be contacted at 12 Camellia Dr., Laurel, MS 39440, or call (601) 425-3729.

Staff Changes

James S. Allen has resigned as pastor, Main Street Church, Goodman, and as director, Baptist Student Union, Holmes Junior College, Goodman, effective May 31, 1986.

Sammy J. McDonald was recently called as pastor of Old Pearl Valley Church, Philadelphia.

Jeff Doremus is new assistant minister of activities at First Church, Jackson. He was minister of activities and youth at First Church, Brookhaven.

J. C. Prather has resigned as pastor of Sturgis Church and accepted the call to Center Terrace Church, Canton.

Peace Committee decries . . .

(Continued from page 4)

ly beseech all Southern Baptists to make 1986-87 a "Year of Intercession," with periods of suggested prayer and fasting, prayer rallies and similar emphases for reconciliation and restoration in SBC life.

"(2) That the convention respectfully request there be a one-year moratorium on theological/political position meetings and a deceleration, if not a dismantling, of the political power structures, allowing the Peace Committee and SBC agency leadership to work without distraction for the year 1986-87.

"(3) That the convention deplore the

use of the type of intemperate, inflammatory and unguarded language used by some spokesmen on both sides of the political spectrum.

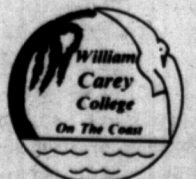
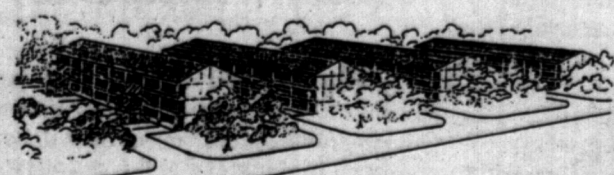
"(4) We urge Baptist Press, the state Baptist papers and the autonomous independent journals to lean over backwards to be fair and accurate in reporting events in the convention and refrain from labelling and attributing improper motives.

"(5) That the convention respectfully request the newly elected president of the SBC to balance his appointments so that they are representative of the entire convention."

Dan Martin is BP news editor.

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Intensive care

*Drugs are just as deadly
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Are spiritual needs and physical problems related?

What is your opinion about the relation between spiritual needs and physical problems of alcoholism and drug addiction?

I think there is no question but that the spiritual needs, or "spirituality," has a lot to do with healing. Unfortunately, this has not been a topic used by conventional physicians. Spiritual healing has much to do with restoration from mental, emotional,

and physical illnesses. Problems resulting from the abuse of alcohol and other drugs are mind boggling. I have seen methods of a spiritual nature applied that help significantly. They are the "penicillin" for recovery from drug addiction and alcoholism in the same way that penicillin is administered in the treatment of infections in conventional medicine.

Testimony: No longer an island

I was born and reared in a Christian home. My first experience with God was at the age of nine, and I was very sincere. As I grew older, I started cutting down on church and got more involved with self. In time, I lost sight of my commitment to God. At the age of 16, I took my first drink of alcohol; and I thought that I had found the magic elixir that made me equal to or, in a lot of cases, superior to people around me. I immediately started using alcohol as a crutch to fill the void in my life and gradually became more and more abusive of alcohol. I reached the point that I realized I had a problem. I tried to leave alcohol alone; but the harder I tried, the more I drank.

I made a lot of promises to God in the last years of my bout with alcohol. I promised God that I would pull myself together and try to live a responsible Christian life. From age 13, I believed that I was an island alone and that I controlled my destiny without the help of other people. One day someone asked me several questions:

"Do you believe in God?"

I answered, "Yes, but I don't think God believes in me." God had answered prayers of mine before, but I often failed to keep my end of the bargain.

"Do you think God makes mistakes?"

I said, "No, I don't think God makes mistakes."

My friend remarked, "God created you just like you are, but he also gave you freedom of choice. You have the choice to ask for God's help and to start living a responsible life or to

keep on living the way you are."

I thought about my friend's comments. I firmly believe that God helped me to see that if I wanted my life to change and to become productive again, then the help would have to come outside of me. I prayed a simple prayer, "God, help!" I gained a sense of relief and hope. The weight of the world which I had carried for years lifted.

I truly know today the meaning of being born again. Few people get a second chance of life; but at the age of 39, I was able to start my life over. I'm talking about a relationship I have with God, a relationship with my family, the people around me, and the people of my church. The materialistic things that were very high on my priority list before I came to know God as I know him today changed. These things no longer hold the significance that they did. I have found that God supplies my needs and even more. I am free to be "me," no better or no worse than anybody else. If Jesus Christ were taken out of my life, I would be back to the point where I was before I found him, minus the alcohol. In a very short time, I would fill the void with alcohol. Today, Jesus is at the helm of my life and fills the void that was once there.

Questions addressed to Intensive Care are forwarded to Chaplain Joe Stovall at the Mississippi Baptist Medical Center and are handled in consultation with Dr. Ed Burchak of the staff of the Chemical Dependency Center. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, Miss. 39205.

Devotional

Hide and seek

By Marcus Finch

Thy word have I hid in mine heart, that I might not sin against thee (Psalm 119:11).

While growing up, most of us played the childhood game, "Hide and Seek." You remember, one person was selected to be "it." He would close his eyes and count to 100 while everyone else ran and hid. The object of the game was to work your way back to "base" without being caught.

The psalmist admonishing us to hide the word in our heart was a means of guarding against sinning against God. How can we do this? The answer appears to be memorization of scriptures. When we memorize scripture, we can digest it into our hearts and then into our lives.

As an elementary student, I can remember, on Monday mornings the teacher asked the students about their Sunday School lesson and gave us opportunity to quote Bible verses. Maybe you, too, can remember talking to your grandparents about something important at the time and they, with a remark like "Well, you know what the Bible says," would quote helpful Bible verses. But it seems today that less importance is placed on committing Bible verses to heart. We need to remember that nothing can replace the Word of God in our lives.

When we hide the Word in our hearts, it surfaces when we need it the most. In times of trouble, stress, and sorrow, God's word guides us safely through the difficulty. As the psalmist speaks again, "Thy word is a lamp unto my feet and a light unto my path" (Psalm 119:105).

How much of God's word is hidden in your heart? There is always room for more! Let us commit ourselves to hiding God's word in our heart and allowing it to seek us out in times of need and guide us safely homeward.

Marcus Finch is pastor, Oakland Heights, Meridian.

Calvary, Jackson, celebrates 85th

Calvary Church, Jackson, will celebrate its 85th anniversary, June 1.

Dorothy Price, daughter of Calvary's first pastor, and all members prior to 1929, when the church was located at Lemon and West Capitol in Jackson, will be recognized.

The events will include a reception for the older members, a special worship and celebration service, displays, dinner on the ground on the west lawn, and children's activities.

Joe H. Tuten, pastor, was recently honored on the occasion of his 25th anniversary.

Palau crusade may reach millions in Asia

WASHINGTON, D.C. (EP) — Millions of Asians will be able to hear evangelist Luis Palau's June 1-7 Singapore Crusade, thanks to a historic cooperative broadcasting effort.

Palau's nightly Singapore Crusade messages will be translated into at least seven Asian languages, and broadcast throughout Asia.

Homecomings

First, State Line: June 1; Roy Garison, message; lunch served at noon.

Selby preaches in Seoul, Korea

R. Fred Selby Jr., pastor of the Main Street Church, Hattiesburg, left May 13, on a three-week mission trip to Seoul, Korea.

Under the sponsorship of the SBC Foreign Mission Board, Selby will be one of approximately 75 pastors participating.

The team is hoping to start 80 new churches in this "church planting" crusade.

Selby has received a special invitation from Byung-Kil Kim, a Ph.D. candidate at the University of Southern Mississippi, to attend, in Seoul, Kim's father's 60th birthday celebration (a special day in the life of a Korean). Kim is the president of the Korean Student Association at USM and a member of the International Friendship Sunday School class at Main Street Church.

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L. H. and Nell Shrauger

Shraugers will coordinate volunteers in Jackson Co.

L. Harold and Nell Shrauger, members of Arlington Heights Church, Pascagoula, are being commissioned through the Home Mission Board's Mission Service Corps. He will serve as coordinator of volunteer missions in Jackson County Baptist Association.

The Shraugers were commissioned at Arlington Heights May 18, during the evening service. They are in Atlanta May 25-29 for orientation by the Home Mission Board.



Crossgates Church, Brandon held a ground breaking ceremony, April 27 for its new 1200-seat sanctuary. The building will also include a choir suite and new offices. Breaking ground for the church are pictured (from left) Tom Thornton, representing the church's charter members; Hal

Ainsworth, representing the newest member; James McDill, building committee chairman; and Davis Odom, pastor. Looking on are the church's charter members, building committee members, and the church staff.



Harmony Church, Crystal Springs, held note burning, May 4, celebrating its debt free building project of \$116,121.31.

Construction for the building was for an enlarged sanctuary, and remodeled education facilities in the main building. The project began in October, 1984, and was completed in February, 1985. The balance due was paid off in March, 1986.

Pictured burning the note are two trustees: Glenn Miles, middle, and Randolph Scarbrough, left. Charlie Sojourner, not pictured, is the other trustee.

The building committee members for this project were Larry Bell, Clemon Sojourner, Hal Shirley, Edwin Earl Vaughn, and Jimmy Walls.

The fund raising committee members were Casa Berry, Wayne Sojourner, and Velma Shirley. Mike Pennock, right, is pastor.

Woolmarket Church, Biloxi, recently held its first singles' ministry event, a Singles Weekend. Price Harris, associate pastor and singles ministry leader from Calvary Church, Shreveport, La., was guest speaker. M. L. Faler is pastor.

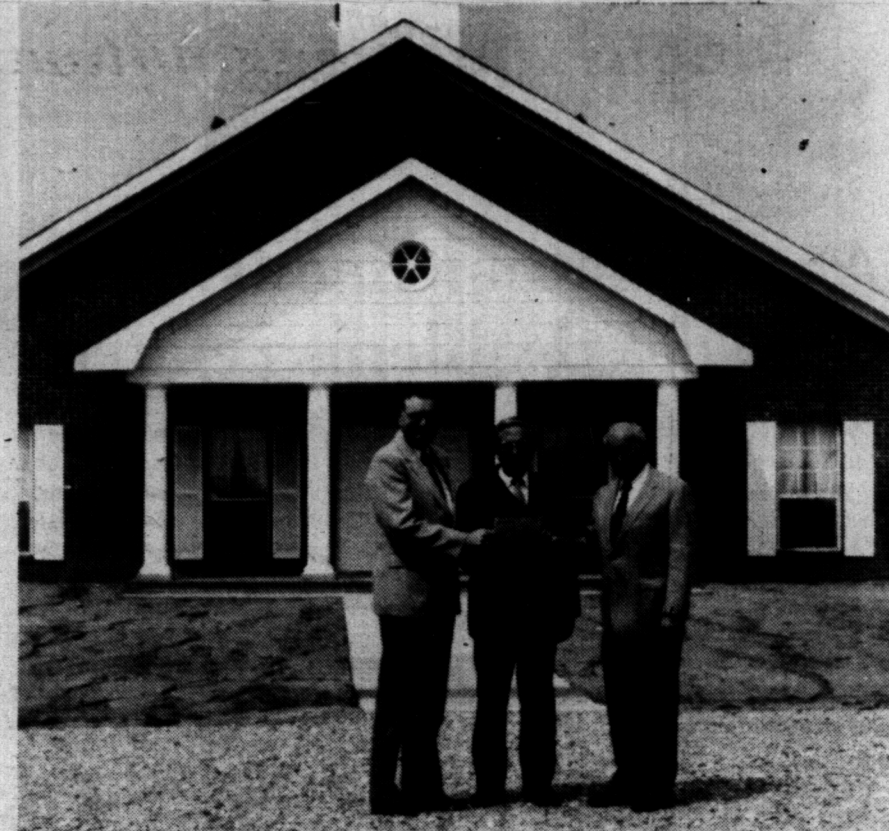
"Woolmarket is in the process of starting a weekly fellowship and activity for singles," says Debra Boyd, secretary.

Baptist Women of the Quarter for Jan.-Feb.-Mar. were selected at the April Baptist Women's meeting at Woolmarket Church. Corsages were presented to Mrs. Connie Sherman, Mrs. Dorothy Roberts, and Mrs. Belinda Brown for their contributions as outstanding Baptist Women, reports Debra Boyd, secretary.

Mrs. Betty Bullard, First Church, Biloxi, special guest speaker for the May meeting discussed special needs and supplies taken to Honduras each year. Mrs. Bullard was a volunteer on a mission trip to Honduras last year.

Bibles were presented to 24 children, age 12 and under, who have made professions of faith and been baptized within the past two years during services Sunday evening, May 18. M. L. Faler, pastor.

- Just for the Record -



Summerwood Church, Olive Branch, held dedication services of its new building. May 4. Earl Kelly, executive secretary, MBCB, brought the message.

The church sponsored by Greenbrook Church, was begun April 3, 1983, with Ervin Brown, director of missions, Northwest Association, serving as mission pastor. Armond Taylor was called as the first pastor in June 1983 and has continued to serve until today. "The church is now reaching more than 100 for the average Sunday School attendance, and is also giving more than 10 percent to missions and has all the organizations operating."

The Mississippi Baptist Convention Board provided \$50,000 for the church to purchase a five acre site. Then, they loaned the church a double-wide mobile chapel to begin their church services. Recently, after moving into its new building, the church was able to release this back to the convention," says Brown.

Pictured are (left to right) P. J. Scott, state board member, presenting a check for \$2,400 to Taylor, from the Convention Board for building aid, and Brown.

Center Hill Church, Hamilton, will hold Decoration Day, June 1. The day begins with Sunday School at 9:45 and morning worship service at 11. Norris Garner will bring the annual Decoration Day sermon. There will be a covered dish luncheon. There will be

no planned afternoon or evening service. Don Nerren is pastor and Charlie Farrar is minister of music.

Corinth Church, Heidelberg; Vacation Bible School; June 2-6; 8 a.m.-11:30 a.m.; adult class, 7 p.m.; registration, May 31, 1 p.m.-4 p.m.

Mid-America Seminary

(Continued from page 6)
must be active in this church. They must tithe to the church. They must be active soul-winners at all times. They must be available for counseling or consultation at all times to the students. They must believe the Holy Bible in its entirety.

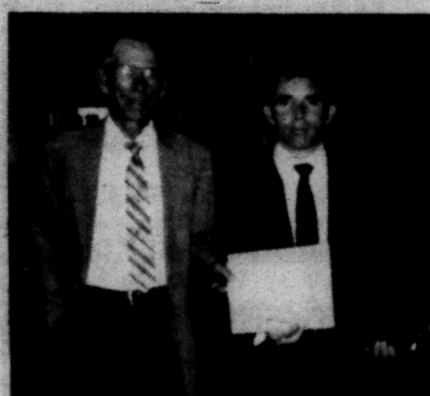
Now, may I ask this question: what is wrong with Mid-America Seminary? Could it be because the bureaucrats in the Southern Baptist Convention can't control it???

W. A. (Bill) McRaney
Florence

The decision to require additional

hours in an SBC seminary for non-Southern Baptist seminary graduates was made by the trustees of the Foreign Mission Board and not convention bureaucrats. The trustees are elected by messengers to the convention. The reason is that the missionaries' salaries will be paid by Southern Baptist money, therefore the requirement is that each appointee must have at least some courses from a Southern Baptist seminary. The requirement does not discriminate against Mid-America Seminary because it is the same in the case of all non-Southern Baptist seminaries.
— Editor.

Names in the News



Jerry G. Rawls, right, was ordained into the ministry, April 20 at Oral Church, Sumrall, where he was associate pastor. He has recently accepted the call as pastor of Leaf Church, Leaf. He is currently attending William Carey College, and has attended New Orleans Seminary.

Rawls is presented Certificate of Orientation and Bible by his father, Coy L. Rawls, (left) chairman of deacons.

Others on program were Johnny Breazeale, pastor, Corinth Church, Purvis; R. F. Moore, former pastor; and Douglas Benedict, Lamar associational missionary.

Reception for Mr. and Mrs. Rawls and children, Tracey, Brad, and Chad followed in the church fellowship hall.

"Bro. and Mrs. C. C. Carraway Day" is planned for June 1, at Calvary Church, Cleveland. The Carraways will be honored during the regular worship service. Lunch will be served by the ladies of the church for them, their children, and the church staff at the home of their daughter, Charlotte Knight. A reception will be held in the church fellowship hall at 2 p.m.

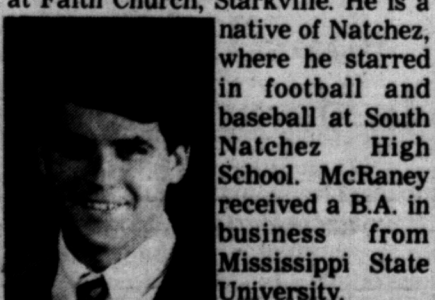
Mrs. Myrtle Lord Chapman, 88, died April 22 at the home of her daughter, Mrs. Thelma C. Barland, Hermanville. The funeral was held April 23 in Port Gibson, with B. E. Padgett and R. A. Tullos, both of Magee, and both former pastors at Hermanville, officiating, assisted by Scott Thomas, Hermanville pastor.

Mrs. Chapman had served as treasurer of Hermanville Church for many years. Her grandparents and great-grandfather were charter members there. A lifelong resident of Hermanville, she had taught in the old Hermanville School, and was a businesswoman. Her husband, Ernest T. Chapman, died in 1982. Survivors besides her daughter include one granddaughter, Mrs. Janet Jones Sailey of Slidell, La.

Tom and Janie Lovorn have co-authored a book, *Building A Caring Church*, published by Victor Books, division of Scripture Press. Lovorn is a native of Calhoun City, and former pastor Ellard Church, Bruce, and Bethany Church, Slate Spring. He is now pastor of Monumental Church in Petersburg, Va.

Mr. and Mrs. A. C. Johnson will celebrate their Golden Wedding Anniversary, June 1, from 2 to 4 p.m. in the Family Life Center of State Boulevard Church, Meridian.

Will McRaney has assumed his duties as full time minister of youth at Faith Church, Starkville. He is a



McRaney His wife is the former Sandy Vandevender. McRaney was ordained to the gospel ministry by Faith Church, March 2, 1986.

Revival Dates

Gatesville (Copiah): June 1-6; Sunday, 11 a.m., dinner afterward, no night service; Mon.-Fri., 7:30 p.m.; Gene Martin, pastor, Elmwood, Lake Providence, La., speaker; Daniel and Julie Lee, First, Terry, music; Jerry Bowman, pastor.

Shady Grove (Copiah) will host a Lay Renewal Weekend June 6, 7, and 8. Coordinator is Sidney Ellis of Greenwood. Danny Watkins is pastor.

Revival Results

Old Pearl Valley, Philadelphia: April 25-27; Sammy J. McDonald, evangelist; Ripley Wolverton, music; two professions of faith and nine rededications.

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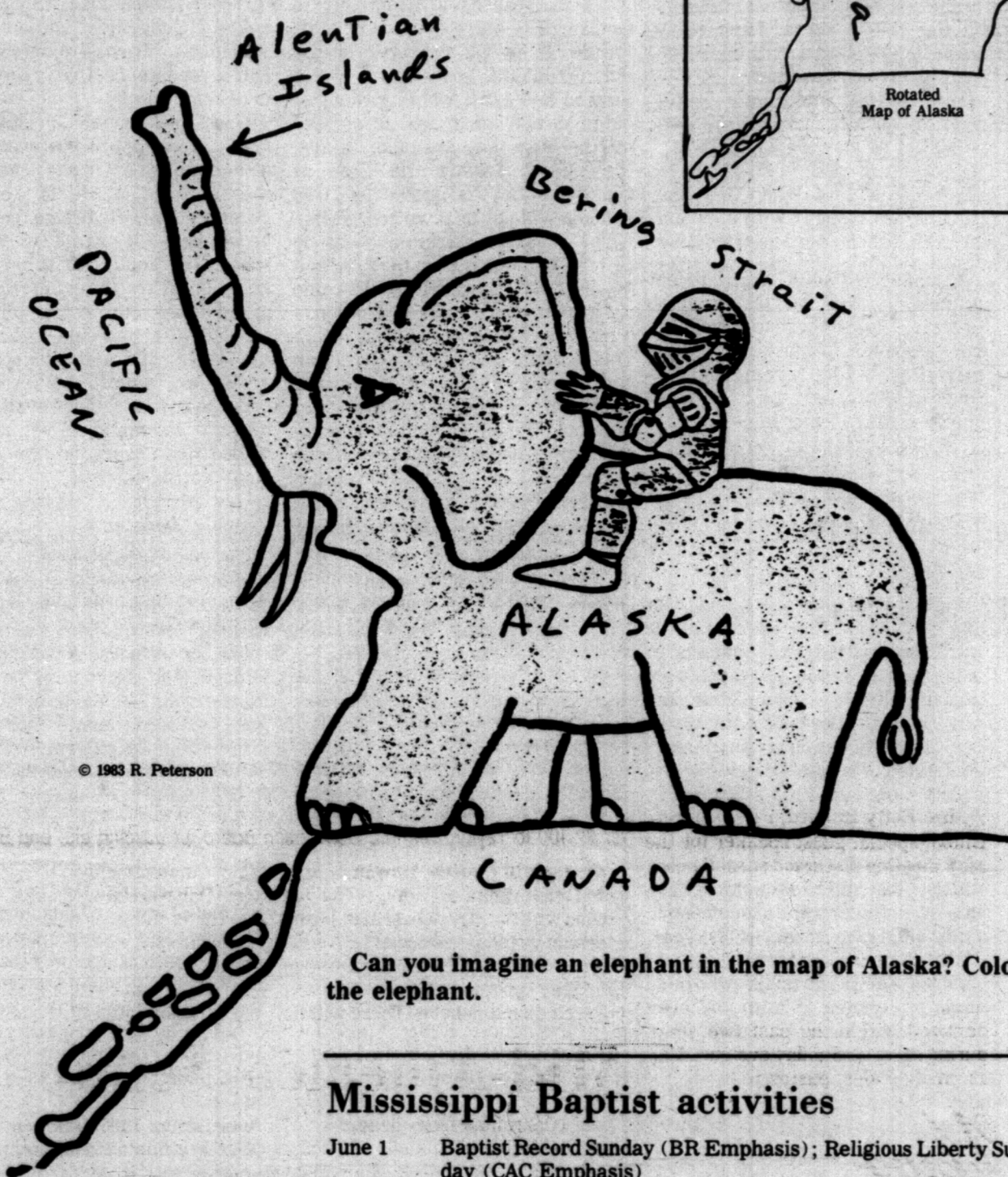
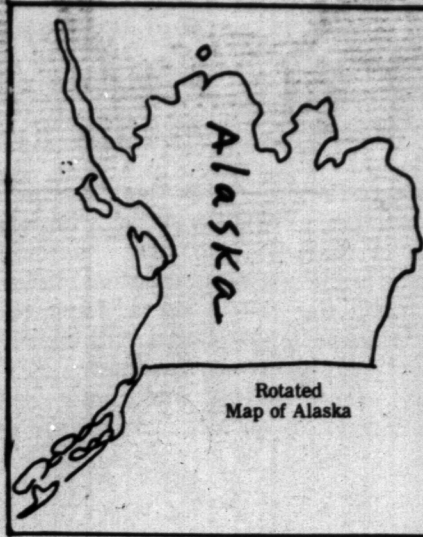
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Thursday, May 29, 1986

BAPTIST RECORD PAGE 11

GEOGRAFUN: (For Young Readers) Nations and Imaginations

By Ralph C. Peterson



© 1983 R. Peterson

Can you imagine an elephant in the map of Alaska? Color the elephant.

Mississippi Baptist activities

June 1 Baptist Record Sunday (BR Emphasis); Religious Liberty Sunday (CAC Emphasis)

MK recovers after brain surgery

By Bill Webb

HARRISBURG, Ill. (BP) — Missionary kid Mark Shelby, who underwent surgery in January to remove a cancerous brain tumor, has been given a clean bill of health by his neurosurgeon.

On Thursday, May 22, the 16-year-old and his missionary mother, Avah, will fly home to Bangkok, Thailand, to be reunited with Mark's father, Jack, and 13-year-old brother, Scott.

Mark suffered from seizures before his parents took him to Barnes Hospital in St. Louis in December for testing and eventual surgery. Later, surgeons reopened the wound to remove infection.

In early May, the teen-ager accompanied his mother to the state

Woman's Missionary Union Convention in Springfield, Ill. Avah, from Harrisburg, Ill., came to the platform first and asked: "Have you ever seen a dream walking?" As her son left his front row seat to join her, she continued: "Well, I've seen a prayer walking."

The family will move to Hong Kong on June 14, just after Mark and Scott participate in an annual "Missionary Kid" spiritual growth retreat on the Gulf of Thailand.

Jack has been named associate to the director of Cooperative Services International. He will assist Christians in China and other countries where missionary presence is not possible. Mark already has been

referred to a Chinese neurosurgeon there.

"We're going to have to go back to language study," Avah said. "We speak Cantonese and Thai but we're going to learn Mandarin now."

The daily prayers of Southern Baptists have made the difference in Mark's recovery, she believes. Other acts of kindness also have been important. Two people loaned her cars. Others visited and made phone calls. "We've had total support," she said. "Pray that we can all keep our priorities straight and that we will not be overwhelmed and won't try to depend on our own strength."

Bill Webb edits the Illinois Baptist.

Missionary News

Fredrick and Deborah Davis, missionaries to Japan, have arrived in the States for furlough (address: 1510 Hokolin Nene, Tallahassee, Fla. 32301).

Glenn and Polly Morris, missionaries to Hong Kong-Macao, have arrived in the States for furlough (address: 321 Hopkins Rd., Baltimore, Md. 21212).

Margaret Fairburn, missionary to Liberia, has arrived in the States for furlough (address: Southeastern Baptist Theological Seminary, Box 712, Wake Forest, N.C. 27587).

Prayer for 'one contact' yields whole new church

Charles and Indy Whitten, Mississippians, are missionaries on the island of Bioko, where Malabo, the capital of Equatorial Guinea, is located. Their strategy is to establish a strong work there, with future plans to extend the work to the continental part of Equatorial Guinea.

While the one other couple who work with them were on furlough, the Whittens felt limited in what they could do toward opening a Baptist work on the continent. Over a period of months they offered many prayers about the situation. The following is Indy Whitten's account of the way their prayers are being answered.

One day in late 1985 the Whittens were at the church in Malabo for an English class. A man named Crisantos, a policeman from the continent, came by and said that he wanted to ask a favor. He was soon to be married and he was taking the dowry to his future in-laws. He had drawn the money out of a Malabo bank and was uneasy about having a rather large amount on his person. He wanted to know if Charles Whitten would keep the money for him until he was able to get passage to the continent.

To say the least, this was an unusual request and Whitten replied that he would be glad to do a favor, but that he was not a bank and could not absolutely assure him that nothing would happen to the money. Crisantos was understanding and took the money back that he had already placed on the table.

Crisantos began to come to services at the church and made a visit to the Whitten house. He received a Bible and literature on how to be saved; what Baptists believe, etc. One Thursday he came early to prayer meeting and sat in the little chapel and read for an hour in the Bible.

The next day Crisantos left Malabo and that night he called from the continent. He said he felt sure his trips to Malabo were providential and that he had given his heart to Jesus.

Some weeks passed and one morning Crisantos called and began to relate a series of happenings that were almost hard to believe. He said that he had been witnessing to people in his area and that he had 40 who were interested in the gospel, who are reading the Bible.

"We are going to build a Baptist church in our city" (a city on the north highway about 55 miles from Baba, the capital of the continental part of Equatorial Guinea).

A few days later, the doorbell rang at the Whitten home in Malabo and who should be standing at the door but Crisantos? He was dripping with perspiration, since he had just arrived and walked rapidly to reach the house. The 40 interested people on the continent had chipped in and made it possible for Crisantos to come over and consult with the missionaries. Crisantos asked for a piece of paper and a ruler and he drew off the plan of what they were planning to build. He said that they were already busy cutting lumber.

Upon being asked how he was able to contact forty people, he replied, "Oh, I began with one or two. We would get together in the afternoons

and I would read the Bible with them. If I read just a little, they wanted to hear more. And from the one or two, others began to come."

Crisantos said sadly, "I know that you sing hymns, but I don't know a single hymn. I have heard them here in Malabo, but I haven't been here enough to get the music in my mind." Charles taught him to sing three hymns before he left.

The Whittens went to visit this unusual "congregation" in April, to baptize Crisantos in a river near where the Baptist church is to stand.

Jerry and Jo Meeks are studying Spanish in Madrid and expect to arrive to work on the continent of Equatorial Guinea in the fall of 1986. Terry and Kathy Walker will soon be in Madrid studying Spanish and expect to join the Meeks in 1987.

Mrs. Whitten concludes, "Who could ever imagine that a prayer would be so exceedingly abundantly answered? Human faith asks for 'just one good contact' on the continent. God answers by giving 40!"

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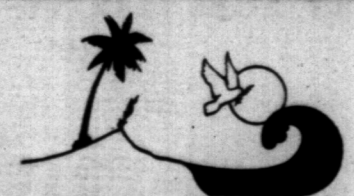
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Baptist Record

- Uniform: *Called to a difficult task*
- Bible Book: *The rededication of Jerusalem*
- Life and Work: *With new Christians*

Called to a difficult task

By Gus Merritt

Jeremiah 1:4-10, 13-14, 17-19

Jeremiah lived and prophesied during one of the darkest and most difficult periods of Israel's history, the latter part of the seventh century and the first part of the sixth century BC. The northern kingdom of Israel had long since been destroyed and Judah, the southern kingdom, is in the last days. Jeremiah's ministry was during the reign of five kings. Only three are given in 1:2-3. The other two, Jehoahaz and Jehoiachin, reigned only three months each. Their reigns were too short to be considered. Josiah instituted reforms but they were effective mostly because of Josiah's popularity. They were not deeply rooted in reverence for God and his word and did not last. Josiah

reigned eleven more years after Jeremiah's call. Jehoiakim was the vassal of Egypt and then Babylon. He tried to survive by alliances with those two powers. Jehoiakim reigned for eleven years. Zedekiah reigned for eleven years and his reign was marked by a fast decline religiously, morally and politically.

Jeremiah's call (1:4-10). Jeremiah's call was not visionary as was Isaiah's call (Is. 6:1-6) but was like an audible call from God (v. 4). God's call to Jeremiah came before his birth. God is not bound by time and space, therefore God is not taken by surprise. In his foreknowledge, God knew each one of us before we were even conceived. For the Christian, there are two calls. The first call is to salvation and the second call is

to serve. Whether or not a Christian is called into the pastorate, evangelism or to missions, there is still the call to serve. Laypersons should follow God's call to serve within their own vocations.

Jeremiah felt inadequate to respond to God's call to him. He protested that he was too young (v. 6). This is characteristic of all who have been called of God. When God confronts us, we respond with awe and fear. Although the word used for child is a relative term and was used for Joshua at age 45, Jeremiah was probably in his late teens or early twenties. Along with God's call comes God's equipping for the service to which he calls. Also, the extent of the call is given. Jeremiah is set over the nations and his mission is both destructive and constructive (vs. 8-10).

We should never be afraid to answer God's call to us. God will not

only equip us for his service, but he will always be with us (Mt. 28:20). Only as we respond affirmatively to God's call to serve can our lives be fulfilled in such a way as to glorify him. No one should ever place an age limit on God's call, whether young or old in chronological age. Some may feel because they are older in age, they have passed the time of usefulness. Let God decide that. God can and will use us if we are willing.

The message Jeremiah was to deliver to Judah was that an evil enemy from the north would come upon them. God would use a nation to execute his judgement against Judah. This is God's sovereignty. Jeremiah received a vision of a boiling cauldron. The nations of Mesopotamia, of which Babylon was one, were in a conflict with each other to establish superiority. This conflict would spill over into Judah. We need to remember that God will not

tolerate sin and where there is sin, God's judgement will follow where there is no repentance. Also, God does not send judgement without calling someone to warn of judgement and call to repentance. God is just, but he is also merciful.

God's promise to Jeremiah (vs. 17-19). God's promise is prefaced by a command to speak the whole message (v. 17a). If Jeremiah becomes cowardly before the people, he will be put to shame (v. 17b). The reason Jeremiah is not to be afraid is given in verses 18-19. Jeremiah will be a defended city, an iron pillar, and brazen walls. He would stand against the whole land and its population. Jeremiah would be victorious because no one would prevail against him and God would deliver him. This holds true to everyone who answers God's call to serve.

Gus Merritt is pastor, Clarke Venable, Decatur.

The rededication of Jerusalem

By Billy McKay

Nehemiah 11:1-13:3

Introduction. Washington, D.C., was created to be a model city. The passing years have proven it an unworthy example to follow. It is a leader in crime and corruption. In a similar way Jerusalem was selected by God to be a model city. The word "Jerusalem" means "city of peace." It is one of the ironies of history that a city which in all its long history has seen so little peace and for whose possession such rivers of blood have been shed should have such a possible meaning for its name. Jerusalem is strategically located geographically. The Middle East joins three continents — Europe, Africa, and Asia. Whoever controls the Middle East potentially controls three continents. Jerusalem is in the heart of the Mid-

dle East. God selected this area for his missionary base to evangelize the world through his chosen people. He promised Abraham that through him all nations would be blessed (cf. Gen. 12:1-3). Jesus said that salvation is of the Jews (cf. John 4:22).

Jerusalem was to be a light to Israel and to the nations of the world. The temple ministry was to be a fountain of truth giving the water of life to all nations. This is beautifully spoken of in Zechariah 13:1 and 14:8-9. The nations of the world have a natural contact with Jerusalem due to its strategic location. From this point Israel could have evangelized the world. The rededication of Jerusalem was ultimately to be for this purpose.

Note the following aspects of rededication: I. **The problems involved in rededication (11:1).** In Nehemiah

7:4 we have an attempt to repopulate the city but it was interrupted by a revival which is recorded in Nehemiah 8-10. The problem involved in the rededication of Jerusalem was the lack of people living in the city. This meant that the missionary purpose of the city with its mission thrust would be hampered. According to 7:3 the enemies were constantly seeking to overcome Jerusalem. Since there were so few in Jerusalem they had to mainly try to defend the city and therefore could not give attention to the ministry of the temple with its missionary intent.

II. **The people involved in rededication (11:1-12:26).** In Nehemiah 10:37-39 the people had tithed their produce and now they tithe themselves (11:1). The people who were to live in Jerusalem came from two sources. A

Some were volunteers (11:2). In Ps. 110:3 and in Song of Solomon 6:11-12 we have illustrations of those who do God's work willingly. There is a song which talks about going where he wants us to go and doing what he wants us to do. The people blessed those who were willing of their own accord to remain in Jerusalem. B. Some were not volunteers (11:1). The method of casting lots was used to determine ten percent of the Jews in the land who were to reside in Jerusalem. The casting of lots is often used in the Bible to determine the will of God. A close study will reveal that this method is used to determine the who of God's will as over against the what of God's will. In Lev. 16:6-10 lots were used to determine which goat would be sacrificed. In Num. 26:55 the land was divided by lots. In I Sam. 14:41-42 the casting of lots was used to determine who had offended God. In Acts 1:15-26 Judas' successor was chosen by lots.

The revival in Neh. 8-10 was the basis of the people's willingness to do God's will. Note the sevenfold work the people were to perform. 1. Some worked on the house of God (11:12). 2. Some defend Jerusalem (11:14). 3. Some maintained the temple (11:16). Some were in the temple choir (11:17). 5. Some kept the city gates (11:19). 6. Some were administrators (11:22). 7. Some were government leaders (11:24).

III. **The purpose involved in rededication (12:27-47).** In 11:1 Jerusalem is called the "holy city." It was "holy" because of its association with God. The temple, the symbolic dwelling place of God, was the reason that it was holy. When the people got right with God and were obedient to him then the presence and power of God would be manifest through Jerusalem (cf. 2 Chron. 6:41; 7:1-3; Hag. 2:7,9).

Conclusion. In Acts 1:8 the gospel was to begin in Jerusalem and go to the ends of the earth. The city of Jerusalem with its temple was rededicated to the purposes of God and could therefore be a model witness. We are temples of the Holy Spirit who enables us to witness (Acts 1:8, I Cor. 3:16; 6:19-20; 10:31).

McKay is pastor, 1st, Belzoni.

With new Christians

By Peter McLeod

I Thessalonians 2:1-12

I once had a staff member who is one of the finest men I've ever known. He is also one of the most disorganized individuals I've ever worked with. One day one of our members asked him what his job description was and without hesitation he replied, "My job description is whatever that church member at that point in time wants me to do!" I used to laugh at that and the more I was with him the more I realized the wisdom of his philosophy. There is a problem, however, for if your time and priorities are determined by other people, you are frittering away both. In our lesson this week, Paul tells the believers in Thessalonica what priorities shaped his life and ministry, not only in their city but in all his work.

The priority of the Word (vs. 1-4)

It is obvious in these opening verses that Paul was coming under sharp and constant criticism from members of the Thessalonian church. Some were accusing him of preaching one gospel to the Jews and another to the Gentiles. His response, in no uncertain terms, was, "I preach the gospel — the

good news about Jesus Christ — wherever I go and to whomever I speak and I am not guilty!"

Paul was a man of the Word and his certainty about the purity of his message was rooted in his relationship to Christ Jesus. In writing to the church at Corinth he said, "I determined to know nothing among you, save Jesus Christ" (I Cor. 2:2) and that same word is given to the Thessalonians. His critics were more "problem-centered" than "Christ-centered" believers.

Lloyd Ogilvie tells of a fellow pastor who began to criticize another congregation in very abusive terms. "Why, they're not even preaching the gospel!" he said. When Ogilvie asked him to explain, he first said that the Scriptures were "watered down" and that "true faith" was not being preached. He got to the real problem, however, when he stated, "Not only that, people are flocking to that church. We're losing members to them every week!" There were his thorns — pettiness and jealousy — and Paul's critics in Thessalonica were suffering from the same syndrome. His response was one of sure-

ty and trust that his life and message were vindicated by the results of his preaching — men and women were finding Christ.

The priority of authenticity (vs. 5-6)

Paul's answer to the charge of preaching for personal ego gratification is even stronger. "We did not seek the praise of men, we were for real!" So many of us play the "mask-wearing" game. We have one mask for church, another for business, another for social occasions, etc. We're masters at avoiding showing our real selves. The problem comes when we're caught wearing the wrong mask at the wrong time and our game-playing crashes down around us. Paul had no such problem for he wore no masks. He was authentic because he understood that he served a God who accepts people just as they are and helps to grow them into what he wants them to become. That's what all Christians need to hear.

As a three-year-old, our youngest son was watching my wife get ready for church. After observing her ritual for awhile, he pointed to her lipstick and asked, "Mommy, is that real?" When she answered that it was, he proceeded to ask the same question about several items on the table.

Finally, however, he asked, "Mommy, am I real?" My wife says she thought for a moment and then responded, "Gavin, what is real to you?" With ageless insight, he answered, "I know God makes me real!" Paul's response to his critics? "I have no need for games — for ego gratification — for God has made me real. He knows me and my motives and that's enough!"

The priority of graciousness (vs. 7-12)

In our brutalized, depersonalized world it is increasingly difficult to be gracious and it is in this realm where believers can have a dynamic impact. Like Paul, we can so deal with people that they see themselves as having ultimate value and worth. How? The following story gives a place to start.

A friend came to view Leonardo da Vinci's unfinished canvas of the Last Supper. He was so taken with two silver chalices in the picture that he missed the Christ. In frustration, da Vinci painted out the cups. "It is not that that I wanted you to see," he cried "It is that face!" When people see Christ's face in our lives and actions, then we can say with Paul, "In all I've done among you, I've done it out of love for Christ and concern for you."

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